THE STATE of INNOCENCE: AND FALL of MAN.

Deſcribed in

MILTON's PARADISE LOST.

Render'd into PROSE.

With Hiſtorical, Philoſophical and Explanatory NOTES.

From the *French* of the Learned

RAYMOND DE ST. MAUR.

By a GENTLEMAN of OXFORD.

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PREFACE

PREFACE.

NO *Poem has had greater, or juſter Praiſe from the moſt eminent Judges of Literature, than* PARADISE LOST, *as well for the Sublimity of the Subject and Sentiments, as the profound and extenſive Learning it is enrich'd with. It comprehends almoſt every Thing within the Extent of human Knowledge; but being wrote in the higheſt Stile of heroick Poetry, and the Thoughts, many of them expreſs'd by* Figures of Grammar *and* Rhetoric, *being full of* Digreſſions *and* Sentences tranſpoſed, *as well as difficult Terms in the* Mathematicks, Hiſtory, Aſtronomy, Aſtrology, Geography, Architecture, Navigation, Anatomy, Alchymy, Divinity, *and all other human Arts and Sciences, it hath ſo happened, that many Readers have been unable to ſee the Beauties of the Poem, for Want of being able to come at the proper Explication of thoſe Things, which have been out of their Reach; and this muſt happen to a great many; for how few are there who have had Leiſure or Opportunity to be Maſter of all the Sciences? beſides which it is neceſſary they ſhould underſtand the* Hebrew, Chaldee, Arabic, Syriac, Phœnician, *and* Egyptian, *and all the* dead *Languages, with the* living *and* modern *ones, in all their different Dialects: So that it has been a frequent Complaint of the Readers of* MILTON, *that he has not calculated his Poem for common Eyes; who paſſing by the moſt inſtructive Paſſages, or elſe uncertainly gueſſing at their Meaning and Reading altogether doubtfully, loſe the Pleaſure and Benefit which might ariſe from the thorough Underſtanding of the improving Lecture, and the moral and philoſophical Inſtructions*

which

which are to be found in this inimitable Book; of which may be affirm'd, what cannot be ſaid of any other Book in the World beſide, that is, it never has been read and rightly underſtood by any, who have not given it the higheſt Encomiums. Therefore, that all Engliſh *Readers may have the like Pleaſure, the following Work was taken in Hand; amd to help Foreigners, whoſe ſmall Acquaintance with our Language, might otherwiſe prevent their Intelligence of the fineſt Poem that ever was wrote. It was not thought ſufficient to pick out Lines here and there, and explain them only, for it is impoſſible to know which Part may be difficult to each Reader; for which Reaſon, the whole is render'd into plain and intelligible Proſe, the Senſe preſerv'd, and nothing omitted that may make it clear to all Readers; Care being taken not to let any Word paſs, whether proper Names of Men or Places, or technical Words, without a Note, to make them appear plain, and doing the ſame by all the Mythology or Fables of the Antients. It muſt certainly be a great Eaſe, to have Recourſe to ſuch a Tranſcript in Proſe, and the Help of ſuch a Number of explicit Notes: For this Work is not done to inſinuate, that it is ſuperior or any Way equal to the Poetry of* Paradise Lost; *but, on the contrary, deſign'd only to make it more univerſally intelligible, being fully aſſured, that it will then be always held in Admiration; and if through my Means this ſhould happen, I ſhall think I have been of general Service; which is a Conſideration that would be my Reward, if no other ſhould ariſe from it, for then my chief End would be anſwered.*

THE



THE FIRST BOOK OF PARADISE LOST.

The ARGUMENT.

PROPOSES the whole Subject, Man's Diſobedience, and the Loſs thereupon of Paradiſe wherein he was plac'd. Then touches the prime Cauſe of his Fall, which was Satan *in the Serpent; who revolting from* GOD, *and drawing to his Side many Legions of Angels, was by the Command of* GOD, *driven out of Heaven with all his Crew into the great Deep. Which Action paſs'd over, the Author haſtes into the midſt of Things, preſenting* Satan *with his Angels now fallen into Hell, deſcrib'd, not in the Centre (for Heaven and Earth may be ſuppos'd as not yet made, certainly not yet accurs'd) but in a Place of utter Darkneſs, moſt fitly call'd* Chaos: *Here* Satan *with his Angels lying on the burning Lake, thunder-ſtruck and aſtoniſh'd, after a certain Space recovers, as from Confuſion, calls up*

him

him who next in Order and Dignity lay by him; they confer of their miſerable Fall. Satan *awakens all his Legions, who lay till then confounded; they riſe, their Numbers, Array of Battle, their chief Leaders nam'd, according to the Idols afterwards known in* Canaan, *and the Countries adjoining.* Satan *though ſenſible of the Diminution of his Glory directs his Speech to the Fallen Angels, comforts them with Hope yet of regaining Heaven, but tells them of a new World, and new Kind of Creature to be created; according to an antient Prophecy or Report in Heaven, and threatens the Deity, which the rebellious Angels all aſſent to. The Aſſociates of* Satan *build* Pandæmonium, *and the Infernal Peers ſit there in Council.*

CHAP. I.

The whole Subject is propos'd, Man's Diſobedience, and the Loſs thereupon of Paradiſe wherein he was plac'd. The prime Cauſe of his Fall. Satan *with his Angels now fallen into Hell deſcrib'd, lying on the burning Lake. After a certain Space* Satan *calls to him who next lay by him. They confer of their miſerable Fall.*

HEAVENLY Spirit of Truth and Harmony aſſiſt me! to write of Man's firſt Diſobedience, and of the Fruit of that forbidden Tree, the Taſting of which brought Death and all our Woe into the World, and occaſion'd the Loſs of Paradiſe, till JESUS CHRIST, a Man far greater than ADAM, reſtore and redeem, and once more regain a Paradiſe for us.

THOU,

THOU, who from the thick Clouds on the ſecret Top of Mount OREB, (*a*) or, perhaps of SINAI (*b*), didſt inſpire MOSES when a Shepherd there, who firſt taught the Children of ISRAEL, how Heaven and Earth were created from the Elements, which were till then nothing but a mix'd and confus'd Heap, and without Form. Or if thy Preſence be more reveal'd on Mount SION, (*c*) or by the Brook of SILOA, (*d*) which

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(*a*) *Oreb*, *Horeb*, or *Choreb*, *Hebrew*, i. e. *Dryneſs*; for it was a Deſart or *Dry* Mountain in *Arabia* the *Stony*, where there was little or no *Water*, Deut. viii. 15. *Horeb* is a Part of Mount *Sinai* on the Weſt Side; and *Sinai* lies on the Eaſt Side of it. There *Moſes* fed the Flock of *Jethro*, and there God appear'd to him firſt in a *burning Buſh*, Exod. iii. 1.

(*b*) *Sinai*, *Heb.* from *Seneh*, i. e. *A Buſh*, or *Thorn*; becauſe theſe *Buſhes* grew thereon in Abundance. It is a very ſteep and high Mountain in *Arabia* the *Stony*, about 156 Miles from *Jeruſalem* to the South. Theſe are not two diſtinct Mountains but one, which is parted into two Tops, like *Parnaſſus*, &c. of which *Sinai* is the higheſt; having a fair and ſpacious Plain between them: That Top towards the Weſt is call'd *Horeb*, and that to the Eaſt *Sinai*. The *Mountain* is round, takes 7000 Steps to the Top, has ſome *Olive Trees*, *Fig Trees*, *Date Trees*, &c. and ſeveral *Chapels*, *Monaſteries*, *Cells*, and *Moſques*, &c. It is called the *Mount of God*, becauſe it is a great one; or becauſe *God* appeared thereon frequently to *Moſes*, and delivered his *Law there*; by the *Turks*, *Gibel Mouſa*, i. e. the *Mount of Moſes*; by the *Arabians*, *Tor*, i. e. The *Mountain*. Very much Veneration is ſtill paid to this *Mountain*, on Account of that *antient and extraordinary Holineſs*, when the Almighty appeared upon it to *Moſes*.

(*c*) *Sion*, *Zion*, or *Tzion*, *Heb.* i. e. *A Watch Tower*; becauſe it is the higheſt Hill thereabout, and from it one might ſee the *Holy Land* far and near. A Mountain on the North Side, and ſome Part of it within the City of *Jeruſalem*, ſurrounded with ſteep Sides, high Rocks, and deep Ditches, except on the North Side; therefore it was very ſtrong. Some of the *Jebuſites* (Part of the old *Canaanites*) defended it againſt all the Forces of the *Iſraelites*, *Joſh.* xv. 63. till the valiant King *David* took it from them; there he fortified the *Old Caſtle*, built the *Upper Town*, ſurrounded it with new Walls, and called it the *City of David*; there he kept his Court and Retinue, 2 *Sam.* 5. 6. There were many fair Buildings and Houſes of

(*d*) which runs down from thence to the Temple where thy Oracle is plac'd, I intreat the Influence of thy Spirit from thence, to aid me in treating of this difficult Subject, ſeeing I muſt elevate my Stile, above the beſt Poets, and diſcourſe of ſuch high, and ſacred Things, as have never been attempted before, either in Proſe or Rhime. Inſtruct me for thou knoweſt, thou, who preferreſt an upright and pure Heart before all Temples: Thou waſt preſent from all Eternity, and moving on the great Deep didſt infuſe vital Heat, and as the Dove when ſhe warms Eggs into Life make Nature prolific. What is dark in me do thou enlighten, and raiſe, and ſupport me, where I am too low and weak, that I may aſſert the Wiſdom and Juſtice of Eternal Providence, in a Manner worthy the Subject I have undertook to write on, and ſo juſtify thy Ways to Men.

TAUGHT,

of his *Officers*, eſpecially his Houſe of *Cedar-Wood*, which he called the *Caſtle* of *Sion*, and the *Sepulchres* of King *David*, *Solomon*, &c. within a Rock: Some of their Ruins are to be ſeen ſtill. It is elegantly deſcribed *Pſalm* 48. by *Joſephus*, *Sands*, &c. *Sion* was alſo called the *Mount* of the *Houſe* of the *Sanctuary*, and *Millo*, i. e. *Plenty*; becauſe there was Abundance of all good Things for *David's Family*, and thoſe of his *Nobles*. *Sion* was alſo a Type or Figure of the *Church of Chriſt*, Heb. 12. 22.

OBS. *Mount Moriah* and *Mount Sion* ſtood directly in the Center, and *Mount Calvary* without the North Gate, in the *Old Jeruſalem*, and at a conſiderable Diſtance; But now, *Mount Sion* is without the Walls upon the South Side, and *Mount Calvary* almoſt in the Middle of it.

(*d*) *Siloe*, *Siloah*, *Siloam*, *Shiloach*, Heb. i. e. *Sent*; for it was a *Brook* or Spring of Water gliding ſoftly down *Mount Sion*, on the Eaſt Side of the *Temple* of *Jeruſalem*, and at the Bottom of it made a *Pool*, which was *Sent* from *God*, at the Prayer of *Iſaiah*, a little before his Death, and when the City was cloſely beſieged; as a *Bleſſing* or *Gift*, to cure many Diſeaſes among his People. Herein a *Blind Man* waſhed his Eyes at *Chriſt's* Command, and received his Eye-Sight, *John* 9. 7. There a *Tower* was built over it, by the Fall of which 18 Men were killed, *Luke* 13. 4.

TAUGHT by Thee, (for the higheſt Heaven nor loweſt Hell hide nothing from Thee) let me relate what was the Cauſe that movʼd our firſt Parents, when they were placʼd in ſo happy an Eſtate, and favourʼd ſo highly of Heaven, to loſe Obedience to their Creator, and tranſgreſs his Command, when he had laid on them but one Reſtraint, and given them Power over the whole World beſides; and who it was that firſt ſeducʼd them to that foul Rebellion: It was the chief of the fallen Angels (*e*) conceal'd in the Form of a Serpent, whoſe Fraud, ſtirr'd up with Revenge, and Envy, deceiv'd the firſt Mother of Mankind: Before which his Pride had occaſion'd him to be caſt out from Heaven, with all the reſt of the rebellious Angels, by whoſe Aſſiſtance he aſpir'd firſt to ſet himſelf up in Glory above what he was, and imagin'd that he might equal himſelf to the Almighty, and Moſt High GOD, if he did but ſtrive, and oppoſe him; and with this ambitious Aim made War in Heaven, and fought againſt his Government, abſolute Power and Dominion, with proud Battle, but the Attempt was in vain, for the Power of the ALMIGHTY caſt him down from the Heavens, with moſt dreadful Ruin, and Burning, down to the bot-

(*e*) *Angels*; All the *Modern Languages* of *Europe* borrow this Word *Angel* from the *Greek*, i. e. A *Meſſenger*; and the *Hebrew Malachi* ſignifies the ſame, becauſe theſe *Celeſtial Beings* are the *Meſſengers of God*. It denotes their *Office* rather than their *Nature*. In other Words they are called *Spirits*, *Miniſters*, *Gods*, *Sons of God*, *Thrones*, &c. *Angels* are pure, Intellectual, Spiritual Beings, more noble by far than *Man*, the Glory and Perfection of the *Creation*; of all Creatures they come neareſt to the Eternal *Father of Spirits*, in their *Spiritual Nature* and vaſt *Perfections*; which the *Almighty* makes uſe of as his *Servants*, to execute his Orders through the whole Creation, altho' he ſtands in no Need of their Services. *Angels of the Preſence*: And ſo they are called *Shinan*, i. e. *Second*: Becauſe they are *Second* or next to God, *Pſal.* 68. 17. Here, *Satan* who had once been an Holy, but is now an *Apoſtate and Rebellious Angel*.

tomleſs Pit, and everlaſting Deſtruction, where he was doom'd to live, in ſuch Pains and Bondage, as are beſt expreſs'd by Chains and Fire; who had the Preſumption to defy, and ſet himſelf againſt the omnipotent Creator of all Things.

As long as would ſeem many Days and Nights to mortal Men, he lay with his horrid Companions, totally ſubdu'd, and reſtleſs, as if they had been rolling in a fiery Gulph; for though they were immortal Spirits, yet were they confounded: But his Doom was to be reſerv'd to more Wrath, for now the Thought of the Happineſs he had loſt, and the laſting Pain which had ſeiz'd, tormented him, and ſpeaking after the Manner of Men, he caſt his ſorrowful Eyes around, which ſhew'd that he was diſmay'd, and very much afflicted; but not ſo, but that he retain'd ſtedfaſt Hate, and inflexible Pride. At once, as far as it was in the Power of an Angel, to diſcern, he perceiv'd the diſmal Situation, that it was waſte, and wild, and his Idea repreſented to him a horrible Dungeon, that flam'd round on all Sides, like a great Furnace, and yet there ſeem'd to be no Light, but only perceptible Darkneſs; in which terrible Sights of Woe might be diſcover'd, Regions of Sorrow, Shades of Hell, where Peace and Reſt could never have Habitation, where Hope the only Comforter never comes, but endleſs Tortures urge continually, and a fiery Deluge, fed with what always burns, and never conſumes: This Place eternal Juſtice had prepar'd for thoſe rebellious Angels, and here given them their Portion, farther remov'd from the Light of Heaven, and from GOD, than it is from the Center (f) three times to the fartheſt Pole,

(f) *Center*; *Fr. Ital. Span. Lat.* from the *Gr.* i. e. A *Point*, An *Aſtronomical* T. The *Middle Point of a Circle*. Here, the Middle Point of the Earth, i. e. Three Times as far from Heaven

Pole, (g) but oh! how unlike was this Place from that he fell from! There he ſoon diſcern'd the Companions of his Fall overwhelm'd as with Floods and Whirlwinds of tempeſtous Fire; and weltering by his Side, one that was next himſelf in Power, and next in Wickedneſs, who a great while afterwards was worſhipp'd in PALÆSTINE, (h) and call'd BEELZEBUB, (i) to whom the Arch-Enemy (who thenceforward in Heaven, was call'd (k) SATAN,) breaking

ven, as the two *Poles* are diſtant from the *Equator*, which is a vaſt Diſtance indeed.

(g) *Pole*; *Fr. Lat. Gr.* i. e. *Turning round.* An *Aſtron.* T. The two Ends of an imaginary *Circle*, on which *Aſtronomers* ſay the World *turns round* from *Eaſt* to *Weſt* daily. The *Poles* are two, the *Artic* or North *Pole*; and the *Antartic* or South *Pole*.

(h) *Paleſtine*; *Heb.* i. e. *Sprinkled with Duſt and Sand*; becauſe it is a very dry Land. A Country of *Aſia* upon the *Mediterranean Sea*. It was call'd, 1. *Canaan*, from *Canaan* the Son of *Ham*; 2. *Philiſtæa* or *Paleſtine*, from a mighty People deſcended from *Mizraim*, another of his Sons, *Gen.* 10. 14. who inhabited ſome Part of it. 3. *The Land of Promiſe*; becauſe God *promiſed* to give it to *Abraham* and his Poſterity, for an Inheritance. 4. *Judæa*; from *Judah*, whoſe *Offspring* had it long in Poſſeſſion. And 5. the *Holy Land*; becauſe it was honoured with God's extraordinary *Preſence, Worſhip, Mercies, Bleſſings, Miracles* above all Countries upon Earth; and with the *Nativity, Life, Actions*, and *Doctrine* of the *Holy Jeſus* and *his Apoſtles*. The *Jews* expell'd the *Philiſtines* for their abominable *Idolatry* and other *Crimes*; the *Romans* demoliſh'd thoſe; the *Saracens* and *Turks* have been Maſters of it theſe thouſand Years paſt. ‡‡ Obſ. That tho' *Idolatry* was practiſed all the World over, yet our *Author* mentions this *Nation* in particular; becauſe the *Idols* hereafter deſcribed, were chiefly worſhipped in it.

(i) *Beel-zebub, Baal-zebub*, or *Bel-zebub*; *Heb.* i. e. The *Lord of Flies*; either becauſe the People believed, that he drove away and deſtroyed *Flies*, which very much infeſted them; or becauſe Multitudes of theſe Vermin ſwarmed about the *Blood* of the *Sacrifices* offered to him. He was worſhipped firſt at *Babylon*, and then every where; but chiefly by the People of *Ekron*, 2 *Kings*, 1. 2. Here it is the Name of one Grand *Prince* of the *Devils*, and next to *Satan*; our *Saviour* calls him the *Prince of the Devils*, *Mat.* 12. 24.

(k) *Satan*; *Heb.* i. e. The *Adverſary*. The very *Prince* of all *Devils*. As there are diffe-

rent

ing the horrid Silence, with bold Words thus began to ſpeak:

IF thou art he, who in the happy Kingdoms of Light, cloath'd with exceſſive Brightneſs, didſt outſhine Millions of the other Angels, though they were bright! If Miſery hath now join'd with me in the ſame Ruin, him whoſe united Thoughts, and Counſels, whoſe equal Hope, and Hazard with mutual League, join'd with me once in the glorious Enterprize: How art thou fallen and chang'd! Thou ſeeſt into what Pit, and from what Height we are thrown down; ſo much ſtronger HE prov'd with his Thunders, and till then who had ever known the Force of thoſe fatal Arms? And yet not on the Account of thoſe, or what the powerful Conqueror in his greateſt Anger can inflict elſe, do I either change, or repent of that fix'd Mind, (tho' my outward Luſtre may ſeem diminiſh'd) nor of that high Diſdain which aroſe in me from a Senſe of injur'd Merit, that rais'd me to contend with him who is call'd MIGHTIEST, and brought along to the fierce Contention, a numberleſs Force of arm'd Spirits, who durſt diſapprove of his Government; and preferring me, with adverſe Power oppos'd his utmoſt Power, in a doubtful Battle fought in Heaven, in ſuch a Manner as ſhook his Throne. What though we have ſuffer'd ſome Loſs? We have not loſt all, our Will ſtill remains unconquer'd; immortal Hate, and Study of Revenge yet remain, and a couragious Reſolution never to yield or ſubmit, that Glory his greateſt Wrath or Power ſhall never extort from me, (what other Proof needs there, that we are not overcome?) To bow and petition

rent *Orders* and *Degrees* of the *Holy Angels*, ſo there are ſtill among the wicked ones: Their *Chief Prince* is called *Satan*, *Bel-zebub*, the *Old Serpent*, &c. For as every *good Angel* is not a *Michael* or a *Gabriel*; ſo every *Devil* is not a *Satan*, a *Lucifer*, &c. And a *Kingdom* is aſcribed to him, *Mat.* 12. 26. *Eph.* 2. 2.

tition for Grace, and with Supplications and bended Knees, acknowledge a Power to be infinite, and divine, who ſo lately had Reaſon from the Terror of my Power to doubt the Continuance of his Dominion: That would be low indeed, that would be worſe Diſgrace, worſe Shame and Ignominy than this Downfall. Since we have (as well as He) by Fate (*l*) the Strength of Gods, and the Subſtance of which we are, is immortal and cannot fail; ſince by this laſt great Event we have gain'd much Experience and Foreſight, and for Oppoſition ſtill are not worſe, we may now make a Reſolution, (and hope well for Succeſs,) to make either by Force or Fraud eternal and irreconcileable War upon our great Enemy; who now indeed triumphs in the Exceſs of Joy, and having no Competitor arbitrarily holds the Tyranny of Heaven.

THUS vaunting aloud ſpoke the apoſtate Angel, tho' he was in great Pain, and ſtung with Tortures of the deepeſt Deſpair; and his intrepid Companion BEELZEBUB ſoon replied.

GREAT Prince! Chief of the many throned Powers, (*m*) that lead the Seraphim (*n*) to War in Order of Battle under thy Conduct, and fearleſs, brought

(*l*) *Fate*; *Fr. Lat.* i. e. *The Speech or Decree of God.* A Word much uſed by the *Stoicks*, and other Heathen Philoſophers for the Providence of God; the eternal and unchangeable Courſe of Things, the unalterable Law of Nature, Deſtiny.

(*m*) *Powers*; *Fr.* from the *Lat.* Such Angels as have Ability, Authority, Might and Force in Heaven. Here, ſuch Princes among the Fallen Angels, who ſtill retained that high Order among themſelves, which they had before their Fall.

(*n*) *Seraphim* and *Seraph*; *Heb.* i. e. *Burning* and *Flaming like Fire*, to ſhew the vaſt Love and Zeal of thoſe bleſſed Spirits to God. In Scripture this Word denotes holy Angels of the firſt Order of the Celeſtial Hierarchy. Here, *Satan*, who had been one of that high and happy Order.

brought into Danger the perpetual King of Heaven, and put his high Supremacy to the Proof; whether he be upheld by Strength, by Chance, or by Fate. I ſee too well and am griev'd for the ſorrowful Event, that with foul Defeat and ſad Deſtruction hath loſt us Heaven, and with horrible Overthrow, thus low, laid all this mighty Hoſt, as far as Gods, and heavenly Beings can periſh; for the Mind and Spirit remain invincible, and Vigour ſoon returns; tho' all our Glory is extinct, and our happy Eſtate here ſwallow'd up in endleſs Miſery. But what if our Conqueror (whom I now by Force believe to be almighty, ſince nothing ſhort of Omnipotence could have overcome ſuch Force as ours) hath left us this our Spirit, and this our Strength intire, only to enable us to endure our Pains; that ſo we may afford Satisfaction to his Wrath, or do him greater Service, as his Captives by Right of War; whatever his Buſineſs may be, either to work in Fire, here in the Midſt of Hell, or do his Errands in the dark and gloomy Deep? Then what can it avail, that we feel no Decay of our Strength; or is eternal Being a Good, only to undergo eternal Puniſhment? Whereto SATAN, breaking in upon his Diſcourſe, reply'd:

FALLEN Cherub! (o) to be weak is to be miſerable, either acting or ſuffering; but be certain of this, that to do any Thing good will never be our Buſineſs, but our only Delight always to do Ill, as being directly contrary to his high Will, whom we oppoſe: So that if his Providence ſeeks out of our Evil to bring forth any Good, it muſt be our Labour to pervert that End, and ſtill to find Means of Evil out of Good; which

(o) *Cherub*, in the Singular Number, and *Cherubim* in the Plural, *Heb.* i. e. *Fullneſs of Knowledge*, Angels of the I. Order firſt mentioned, *Gen.* 3. 24. They were repreſented in the Tabernacle and Temple in human Shape, with two Wings, *Exod.* 25. 18. 2. *Chron.* 3. 10.

which may often ſucceed, ſo as perhaps ſhall moleſt him, (if I fail not) and hinder his moſt ſecret Deſigns and Councils from their intended Aim. But look, the angry Conqueror hath recall'd his (*p*) Miniſters of Purſuit and Vengeance back to Heaven; the fiery Hail, that was ſhot after us in a Storm, is now blown over, and hath laid the burning Flood, which from the Precipice of Heaven receiv'd us as we fell, and the Thunder which broke on us, following red Lightning with violent Force, perhaps hath ſpent its Shafts; for now it ceaſes to bellow through the great and boundleſs Deep: Then let us not ſlip the Opportunity, whether Scorn or ſatisfied Fury yield it us from our Enemy. Doſt thou ſee yonder diſmal Plain, wild and comfortleſs, a Seat of Deſolation and without Light, except what the glimmering of theſe livid Flames caſts pale and very dreadful? Thither let us repair from off the violent and painful Toſſing of theſe Waves of Fire; there let us reſt, if any Reſt can be had there, and aſſembling our afflicted Powers again, conſult how we may henceforward moſt annoy our great Foe, how repair our own Loſs, how overcome this doleful Calamity, what new Strength and Courage we may gain from Hope, and if none from thence, what Reſolution we may gain from Deſpair.

THUS SATAN kept talking to BEELZEBUB, with his Head lifted up above the Waves, and glancing his Eyes from Side to Side: As for his other Parts, he lay extended in a melancholy Condition, floating in Length and Breadth over a vaſt Space of the Abyſs; as large in Bulk as thoſe, whom Fables have nam'd of prodigious Size, as TITANIAN, (*q*) or Earth-born, who

(*p*) *Miniſters*; *Fr. Lat.* Servants. Here, the Executioners of God's Vengeance upon theſe Rebels; the Holy Angels. See *Pſalm* 103. 20.

(*q*) *Titanian*, like to *Titan*, *Lat. Gr.* from the *Heb.* i. e. *Earth*

who is ſaid to have made War on JOVE; BRIAREUS, or TYPHON, (r) who was buried in a Cave by antient TARSUS; (s) or LEVIATHAN, (t) which GOD created

Earth or *Mud*. The Fable is thus, *Titan* was the elder Brother of *Saturn*, he gave the Right of Inheritance to him, upon Condition that none of his Male Children ſhould live; ſo the Government ſhould return to him and his Iſſue. But finding that *Jupiter*, *Neptune*, and *Pluto* were brought up ſecretly, he with his Sons made War upon *Saturn*; took him, his Wife and Children Priſoners, until *Jupiter* came to Age, who defeated *Titan* with his Thunder-bolts, and puniſh'd the *Titans* in Hell and other Places. The Truth of this Story is taken from the old Giants, the Builders of *Babel*, *Gen.* xi. 2. The Giants War is deſcribed by the Poets with all Might, Terror and Greatneſs; but our Author has beautifully improv'd it here and in his ſixth Book, in the ſuppoſed War of the Fallen Angels againſt God.

(r) *Typhon* or *Typhœus*; *Heb.* and *Phœnic.* i. e. *An Inundation*, *Gr.* i. e. *An Inflammation* or *Smoaking*; becauſe he was Thunder-ſtruck by *Jupiter*. A monſtrous Giant, half Man, half Serpent. His Head, they ſay, reached to Heaven, his Hands from one End of the Earth to the other, and he blew Fire out of his Mouth. Theſe two were the chief of the Giants. In the War with the Gods they heaped Mountains upon Mountains, and batter'd Heaven with huge Rocks and Iſlands pluck'd out of the Sea: *Jupiter* ſtruck him with Thunder-bolts and laid him under Mount *Ætna*. By this Fable they meant the Winds which blow from one End of Heaven to the other, and from it to the Earth; *Jupiter*'s conquering him ſignifies, that the Sun moderates and tempers the Winds.

(s) *Tarſus*; In a Cave near this City *Typhon* was buried, according to ſome Authors, whom our Author follows; but others ſay it was under Mount *Ætna*. *Strabo* ſays, that *Anchiale* and *Tarſus* were built by *Sardanapalus*, the laſt Emperor of the *Aſſyrian* Monarchy, about A. M. 3242, both in one Day: And that *Tarſus* excell'd *Athens*, *Alexandria*, and *Rome* for polite Literature.

Tarſus; *Lat. Gr.* from the *Heb.* i. e. *Searched* or *found out*. The chief City of *Cilicia*, in the *leſſer Aſia* upon the River *Cydnus*, founded by *Tarſhiſh* the ſecond Son of *Javan*, *Gen.* x. 4. now called *Teraſſe* and *Tarſi*, about 304 Miles from *Jeruſalem* towards the North. It is famous for the Flight of *Jonas* the Prophet, for being the Birth-Place of St. *Paul*, and many other learned Men.

(t) *Leviathan*; *Lat. Gr.* from the *Heb.* i. e. *A Heap of Serpents*; as if many Serpents were gathered together into one, to make up that one huge Creature: ſome take it to be the Whale, but

ted the largeſt of all the Creatures that ſwim in the Ocean; (who ſometimes ſleeping on the GERMAN Sea, which waſhes NORWAY, (*x*) GREENLAND, and ICELAND, the Pilot of ſome ſmall Skiff, ready to ſink in the Night, miſtakes for ſome Iſland, and, as Mariners relate, fixes Anchor into his Scales, and moors by his Side under the Lee, while Night covers the Sea with Darkneſs, and keeps off the deſir'd Morning) in ſuch Manner lay SATAN, prodigiouſly ſtretch'd out and huge in Length, chain'd upon the burning Lake; nor had he ever riſen, or lifted his Head from thence, but that the Will and high Permiſſion of the all-ruling Power, left him at large to his own dark Purpoſes and Deſigns; that with repeated Crimes he might heap upon himſelf Damnation, at the ſame Time that he ſought to bring Evil upon others; and might be mortify'd to ſee, how all his Malice only ſerv'd to bring forth Grace, infinite Goodneſs and Mercy, ſhewn to MAN, who ſhould be ſeduc'd by him, but upon himſelf Wrath, Vengeance pour'd out, and threefold Confuſion.

THUS permitted, he raiſes up his mighty Stature from off the Pool, and driving the Flames backward on each Hand, they roll in pointed Spires, and leave in the Middle an horrid Vale: Then with out-ſtretch'd Wings he flies upward, floating along upon the duſky Air, that never before had born ſuch a Weight; at length he alighted upon dry Land, if that may be properly

but the Whale hath no Scales; others the Crocodile or Alligator. It is beautifully deſcribed, *Job* 41. 15.

(*x*) *Norway*; *Sax.* i. e. The *North Way*. A Country on the North of *Europe*, about 1300 Miles in Length, and 260 in Breadth. Here the *German Ocean*, which waſheth *Norway*, *Greenland*, and *Iceland*: The Whales live in theſe cold Northern Seas, and alſo in the cold Coaſt of *Patagonia*, near the Straits of *Magellan*, in great Abundance; but rarely in the warm, becauſe of their exceſſive Fatneſs; for they would melt and be parboiled in hot Waters.

perly call'd ſo, that ever burn'd with ſolid, as the Lake did with liquid Fire; the Colour of which was as when the Force of pent-up ſubterranean Wind, removes a Hill torn from PELORUS, (*x*) or the ſhatter'd Sides of thundering Mount ÆTNA; (*y*) whoſe combuſtible and bituminous Entrails from thence catching Fire, working with mineral Force, aſſiſts the Winds, and leaves a parch'd and ſing'd-up Bottom, mix'd with Stench and Smoak. No better Reſting-place than this was found by the unbleſs'd Feet of SATAN, who was immediately follow'd by BEELZEBUB; both of them glorying to have eſcap'd from the burning Lake, which they imputed to their own natural and recover'd Strength, and not to the Permiſſion of GOD.

Is

(*x*) *Pelorus*; *Lat. Gr. Heb.* and *Phœn.* A *Pilot*; or *Gr.* from *Pelorus* an *African* Pilot whom they ſay *Hannibal* ſlew and buried, ſuppoſing he had betray'd him; but finding his Miſtake, he erected a Statue for him in a high Place near the Sea, which he call'd *Peloris*. It is one of the three Promontories of *Sicily*, on the North Side, about a Mile and a half from *Italy*, now call'd *Capo di Faro*, *Ital.* i. e. *The Cape of the Light-Houſe*. But here it is taken for the whole Iſland of *Sicily*, which is very ſubject to Earthquakes.

(*y*) *Ætna*; *Lat. Gr.* from the *Heb. Attuna*, i. e. A *Furnace*, a *Chimney*, or *Ætuna*, i. e. A *Miſt*; becauſe of the perpetual Smoak aſcending from the Top of it. *Pindar*, an antient *Greek* Poet, calls it a celeſtial Column, from its Height, being the higheſt Mountain there; on the Top of it one may ſee all the Iſland, and to *Africa*. A Vulcano, or burning Mountain on the Eaſt Side of *Sicily*, about 6 Miles in Compaſs, 100 Feet perpendicular, and a Mile of Aſcent; which always caſts up Smoak, Flames, Aſhes, and ſometimes great Stones, liquid Metal and Sulphur, which devour all Things before it. This Mountain has burnt above 3000 Years paſt, but is not in the leaſt conſumed; it hath Snow upon the Top, Vineyards and fruitful Paſtures on the Sides, and at the Bottom. It hath had nine terrible Eruptions that we know of; the moſt dreadful were in *A. D.* 1538, 1669, and 1693. It is now called *Gibello* by the *Arabs*, i. e. *The Mountain*, by Way of Eminence. Beſides this there are divers other Vulcanoes in *Europe*, *Aſia*, *Africa*, and *America*, which are cauſed by the Abundance of Sulphur in their Bowels.

Is this the Kingdom? ſaid the fall'n Arch-angel (z). Is this the Soil, the Climate? This the Seat that we muſt exchange for Heaven? This diſmal Gloom for that heavenly Light? Then be it ſo; ſince he who is now abſolute Sovereign can decree and bid what ſhall be right; to be fartheſt from him is beſt, ſince he whom Reaſon makes but equal, Force hath made ſupreme above his Equals. Ye happy Fields where Joy dwells for ever! Farewell. Hail Horrors! Hail this infernal World! and thou profoundeſt Hell, fartheſt from Heaven, receive me! I am thy new Poſſeſſor, I am one who bring a Mind which is not to be chang'd by Time or Place; for the Mind is its own Place, and can of itſelf make a Heaven of Hell, or a Hell of Heaven. What Matter is it where I am, if I am ſtill the ſame, and what I ſhould be, only that I am leſs than he, whom Thunder has made greater? At leaſt here we ſhall be free, the Thunderer hath not built this Place for his Envy, he will not drive us out from hence, we may reign ſecure here, and if I am to make my Choice, I ſhould think it worth my Ambition to reign, though but in Hell; thinking it better to reign in Hell, than to ſerve in Heaven. But why do we let our faithful Friends, the numerous Companions, and Copartners of our Loſs, lie thus aſtoniſh'd on the Gulph of burning Fire, and not call them to ſhare with us their Part alſo in this unhappy Habitation, or with reunited Arms to try what may be yet recover'd in Heaven, or what more is poſſible to be loſt in Hell. So ſpoke SATAN, and BEELZEBUB reply'd:

LEADER

(z) *Arch Angel, Gr.* i. e. An *Arch* or *Principal Angel*, who has Power over others. *See* Dan. 8. 16. Luk. 1. 19. Rev. 12. 7. Here *Satan*. And probably he is the only *Arch-angel* that is out of Heaven.

LEADER of thoſe bright Armies, which none but the Omnipotent could ever have overcome; if they but once hear that Voice, their greateſt Surety of Hope in Fears, and Dangers, which they have ſo often heard in the worſt Extreams, and which in the hazardous Edge of Battle, and in all Aſſaults has been their ſureſt Signal, they will ſoon recover, take new Courage, and revive, though they now lie in extreme Miſery, and proſtrate on yonder Lake of Fire, as we not long ſince did, aſtoniſh'd and confounded, which is no Wonder, conſidering that we fell from ſuch a dangerous Height.

HE had ſcarce done ſpeaking when the ſuperior Fiend SATAN was moving towards the Shore; his heavy Shield of heavenly Workmanſhip, maſſy, large, and round, was caſt behind him; the broad Compaſs of it hung on his Shoulders like the Moon, whoſe Orb the TUSCAN (*a*) Artiſt (*b*) views through optic

(*a*) *Tuſcan*; one of the *Tuſci* or *Hetruſci*; the antient People of *Tuſcany* in *Italy*, that came from *Phocaſtia*; but *Juſtin* ſays from *Lydia*, L. 20. The *Latins* had long Wars with them, and at laſt conquered them under *Servius Tullius*, the 6th King of *Rome*. It is now a fine Country, ſubject to the Grand Duke of *Tuſcany*, in Extent about 144 Miles. It was called *Hetruria* now *Tuſcany*, and the People *Tuſcans*, or *Hetrurians*.

(*b*) *Artiſt*, *Fr. Lat.* One that is ſkill'd in any Art or Science; *Milton* means *Galileo Galilæi*, an excellent Aſtronomer, and Native of *Florence*, the Capital of *Tuſcany*, chief Philoſopher and Mathematician to the Grand Duke of *Tuſcany*, who invented thoſe Glaſſes whereby he diſcovered Spots in the Sun, Mountains, Rivers, &c. in the Moon; the Nature of the *Milky-Way*; the various Appearances of *Saturn*; many new Stars about *Orion* and *Cancer*; and 62,500 Stars, whereof 63 only appeared to the bare Eye. For theſe uſeful Diſcoveries he was impriſoned five Years by the Inquiſition, condemned by Pope *Urban* 8, forc'd to recant at 66, and died at 78 Years of Age, *A. D.* 1642. But that firſt Invention was owing to *Roger Bacon*, Fellow of *Martis College* of *Oxford*, long before *Galilæo*. And others aſcribe

optic Glaſſes in an Evening, from the Top of FESOLE, (c) or elſe in VALDARNO, (d) to diſcover Mountains, Rivers, or new Lands on her Globe; the talleſt Pine hewn on the Mountains of NORWAY, to be a Maſt for the Ship of ſome great Admiral, were but little in Compariſon of his Spear, with which he walked to ſupport his uneaſy Steps over the burning Sulphur, (not like his former Steps in Heaven) and the Heat of Hell ſmote on him ſore beſides, for it was ſurrounded and cover'd with Fire; nevertheleſs he endur'd it, 'till he came to the Brink of that inflamed Sea, where he ſtood and call'd his Legions, Angelick Forms, who lay intranc'd and confounded with their Fall; as thick as Leaves in Autumn, that fall into the Brooks in VALOMBROSA, (e) where the Trees cover over and ſhade the Stream; or like ſcatter'd Sedge afloat, when ORION, (f) attended with boiſterous Winds, hath vexed the Coaſt of the RED-SEA, (g) whoſe

cribe it to Mr. *James Metius* of *Amſterdam*. But *Galilæo* brought it to vaſt Perfection.

(c) *Feſolæ*; vulg. *Fieſſole* and *Fieſole*; call'd *Feſſalæ* by *Tit. Livius*, *Pliny*, and *Silius Italicus*. It was an antient City of *Tuſcany* near *Florence*, the Reſidence of the *Tuſcan* Augurs, who taught the old *Romans* their ſuperſtitious Divinations, Sacrifices, &c. Here the great *Galilæo* reſided, and made his Aſtronomical Obſervations from the Top of the Towers thereof.

(d) *Valdarno*; *Ital.* from the *Lat.* i. e. *The Valley on the River Arnus*. It is a fruitful Vale on the River *Arno*, which runs through *Tuſcany* and by *Florence* into the *Tuſcan* Sea.

(e) *Vallombroſa*; *Ital. Lat.* i. e. *A ſhady Valley*; a fruitful and pleaſant Valley in *Tuſcany*, full of Shades and fruitful Trees.

(f) *Orion*; *Lat.* from the *Gr.* i. e. *Urine* or *Tempeſt*. An Aſtron. T. It is a Southern Conſtellation of 30 Stars, riſing on the 9th of *March*, and ſetting in *November*; and bringeth Storms and Rain with it. See *Job* 9. 9. *Amos* 5. 8. Some call *Orion* the God of the Winds.

(g) *Red-Sea*; *Heb.* It is ſo called from *Eſau* or *Edom*, becauſe of the red-colour'd Pottage which he purchas'd of *Jacob*; for his Dominions lay along that Sea, and from him the Country was called *Idumea*, i. e. *Red*: And ſo the old *Egyptians* call'd

whoſe Waves overthrew BUSIRIS (*b*) and his MEMPHIAN (*i*) Horſemen and Chariots, while with treacherous Hatred they purſu'd the ISRAELITES, who from the ſafe Shore beheld their Carcaſes floating, and their broken Chariot Wheels; ſo thick lay theſe, abject and loſt, in a Manner covering the Flood, and in the utmoſt Conſternation and Amazement at their hideous and unhappy Change.

call'd it *Rythra*, i. e. *Red*, which the *Greeks* turned into *Erythra* or *Erythras*, and the *Latins* into *Mare Erythræum*, i. e. The *Red Sea*. But in the *Hebrew* it is called *Suph*, i. e. The *Sea* of *Sedge* or *Weeds*, which grow and float upon it in Abundance. This Sea parts *Egypt* from *Arabia*, and therefore it is called alſo the *Arabian Gulf*.

(*b*) *Buſiris*; *Lat.* from the *Gr.* i. e. *A Manager of Oxen*; becauſe he butcher'd Men like Oxen. A cruel Tyrant of *Egypt* in the Time of *Moſes*, who under a Pretence of intreating Strangers, ſacrificed them upon his Altars. He built the famous City of *Zoan* or *Tanais*, and made it the Seat of his Kingdom. This Fable ſignifies that *Pharaoh*, who put the *Iſraelites* to a very hard Slavery like Oxen; for which *Hercules*, the true *Moſes*, deſtroy'd him and all his Attendants in the *Red-Sea*. Some call him *Amenophis*, but others *Cenchres*.

(*i*) *Memphian*; of or belonging to *Memphis*; *Heb.* i. e. *A populous Country* or *great City*. In *Heb.* it's called *Moph* and *Noph*, which the *Greeks* turned into *Memphis*. This great City was built, as ſome ſay, a little before the Flood; and being afterwards repair'd and enlarg'd, it became the Royal City of *Egypt*, 'till the Time of the *Ptolomies*, who reſided at *Alexandria*; becauſe it was built by *Alexander the Great*. It was a great City, ſeven Leagues in Circuit; becauſe in Length of Time four Cities became one; and ſtood on the Weſt Side of the *Nile*. It was deſtroy'd by the *Arabs*, as the Prophets foretold; and out of its Ruins they built another on the other Side of the River, call'd *Aleair*, *Heb.* i. e. The *City*; which the *French* call *Grand Cairo*, i. e. The *Great City*. Here it is taken for the whole People of *Egypt*, in the Days of *Buſiris*.

CHAP.

CHAP. II.

Satan awakens all his Legions, who lay 'till then confounded; they riſe. Their Numbers. Array of Battle. Their chief Leaders nam'd, according to the Idols known in Canaan *and the Countries adjoining.*

SATAN call'd ſo loud, that his Voice reſounded through all the hollow Deep of Hell.

PRINCES, (*k*) Potentates, (*l*) Warriors, chief Powers of Heaven, which once was yours, but now is loſt; if ſuch an Aſtoniſhment as this can ſeize eternal Spirits, or rather have you choſe this Place to repoſe your weary'd Virtue in, after the Fatigues of the Battle, for the Eaſe you find to ſlumber here, as if it were in the bleſſed Manſions of Heaven; or have ye ſworn in this abject Manner to worſhip the Conqueror, who even this Minute beholds Cherubim and Seraphim rowling in the Flood, with their Banners and Enſigns ſcatter'd, 'till perhaps e'er long, thoſe who purſu'd us out of Heaven diſcern the Advantage, and deſcending from above, thus drooping as we are, tread us down; or with Thunder-bolts link'd together, tranſfix us to the very Bottom of this Gulph: Therefore awake, ariſe now, or elſe be for ever fallen!

(*k*) *Princes*; *Fr. Ital. Span. Dut. Lat.* i. e. thoſe who take the firſt Place; Governors, Chiefs, Ring-leaders, principal or moſt excellent Perſons in a Kingdom. Sovereign Angels, who have the Superintendence over Princes upon Earth, *Dan.* 10. 21. Here, the Chiefs among the Devils, *Dan.* 10. 13. 20.

(*l*) *Potentates*; *Fr. Ital. Lat.* i. e. *Mighty ones*; Governors, Rulers of Nations. Here, ſome Grandees among them.

THEY heard him and were aſham'd, and ſprung up upon the Wing; as when Men who are us'd to watch on Duty are found ſleeping, by thoſe of whom they ſtand in Dread, get up in Surprize, and begin to ſtir about before they are well awake. Not that they did not ſee the evil Condition which they were in, or feel the fierce Pain, yet they ſoon obey'd their General's Voice, and appear'd innumerable; as when the potent Rod of MOSES, in the evil Day of EGYPT, (*m*) was ſtretch'd forth over the Land, and call'd up a black

(*m*) *Egypt*; *Lat.* from the *Gr.* i. e. The *Land of the Ægopti*, *Cophti*, and *Copti*, from *Coptus* the Metropolis of *Thebais*, a City mentioned by *Strabo* and *Plutarch*; or from *Cobtim*, the People and firſt King that ſettled in that Country, and of the Poſterity of *Ham*; or from *Ægyptus*, the Brother of *Danaus*, and an antient King of it. This Monarchy laſted 1300 Years 'till *Alexander the Great*. In the Old Teſtament 'tis call'd the Land of *Ham* and *Mizraim*. (*Mizraim* ſignifies Afflictions, and is a Prediction of the Tribulations the People of God were afterwards to ſuffer there.) The *Greeks* call it *Egyptos*, q. *Ge Coptoon*, and *Chamia* or *Chemia*, i. e. the Land of the *Copti* and of *Cham*; the *Turks* and *Arabs* call it *Mizri* and *Miſr*. to this Day. (*w*) An antient and fertile Kingdom of *Africa*; having *Ethiopia* on the South, the *Red Sea* and Iſthmus of *Suez* on the Eaſt, the *Mediterranean Sea* on the North, and the Deſarts of *Lybia* on the Weſt. It is about 650 Miles in Length, and 310 Miles in Breadth. It was peopled ſoon after the Deluge, had Kings in the Days of *Abraham*, *Gen.* 12. 10. celebrated for the great Skill of the People in polite Literature. *Nebuchadnezzar* vanquiſh'd it, *Cambyſes* brought it into the Power of the *Perſians*, A. M. 3479. Then it fell into the Hands of the *Grecians* for 300 Years. The *Romans* reduc'd it into a Province, and called it *Auguſta*, who held it for 313 Years. The *Saracens*, then the *Mamalucs*, and at laſt the *Turks* became Maſters of it. There is little Rain, but the Overflowing of the *Nile* yearly renders it very fertile: So that it was always a Granary to *Canaan*, *Arabia*, *Greece* and *Rome*, and is now to *Conſtantinople*; though ſometimes there have been Famines there. The Harveſt is in our *March* and *April*. The evil Day of *Egypt* was under the ten Plagues mentioned *Exod.* 7, 8, 9, 10, and 11.

black Cloud of Locuſt, (*n*) brought on by the Eaſtern Wind, that over the Kingdom of wicked PHARAOH (*o*) hung like Night, and darkned all the Land of NILUS; (*p*) as numberleſs were ſeen thoſe bad Angels

(*n*) *Locuſts*; *Ital. Lat.* q. *Loca uſtans.* i. e. *Burning* or *laying Places waſte.* They are miſchievous Flies, like Graſhoppers, that deſtroy the Graſs, Corn, and Fruits, wherever they go; very common in *Egypt*, *Africa*, and other hot Countries; they live about five Months only: But theſe were extraordinary, both for their Number and the End for which they were ſent. The 9th Plague of *Egypt* ſent by God to humble that proud Tyrant. *Pliny* reckons 30 Sorts of them; ſome are three Feet long, which the *Jews*, *Arabs*, *Africans*, and *Americans* do eat, See *Mat.* 3. 4. *Cockburn's* Journey, p. 58. And ſays a whole City in *Africa* was laid waſte by them; they deſtroy'd Part of *Germany*, A. D. 852. To thoſe *Milton* reſembles the Fallen Angels for the vaſt Multitudes of them; for they come in Clouds, about 18 Miles in Length, and 12 Miles in Breadth, which eclipſe the Sun, darken the Air, cover the Earth, make a ſad Stench when they die, and are exactly deſcribed, *Exod.* 10. 4. *Prov.* 30. 27. and *Joel* 2. 2, 12.

(*o*) *Pharaoh*; Old *Egyptian*, i. e. A *Crocodile*; for the People worſhipped that Creature out of Fear. *Joſephus* tranſlates it a King. *Pharaoh* was the common Name of their Kings from the Beginning to the Conqueſt of *Alexander* the Great, for 1660 Years, under 47 Kings; as that of *Abimelech*, *Heb.* i. e. *my Father the King*, among the *Philiſtines*; *Auguſtus* and *Cæſar* was among the *Romans*; yet many of them had proper Names, as *Seſoſtris*, *So*, *Neco*, *Ophra*, &c. After *Alexander* 12 Princes reigned, who were called *Ptolomy*, *Gr.* i. e. *Warlike*, for 300 Years; and *Cleopatra*, *Gr.* i. e. *The Glory of the Country.* She was vanquiſh'd by *Julius Cæſar*, A. M. 3974. And then *Egypt* fell into the Hands of the *Romans.* This King's proper Name was *Ramaſes Miamum*; who came to the Crown 58 Years after the Death of *Joſeph*; and *Buſiris* by the *Greeks*.

(*p*) *Nile*; O. *Egypt.* or contracted from *Nahal*, *Heb.* i. e. *The River*; for that Language came near to the *Heb.* and in the Old Teſt. it is called *Nahal Mizxam*, i. e. *The River of the Egyptians*; becauſe it is the chief and only River there; from which the *Greeks* and the *Targum* call it *Nilos.* It is uſual in many Countries to call their chief River ſo. Thus the *Ganges* in *India*, thus *Meſchacebe* (which the *French* call *Miſſiſippi*) from *Cabe*, i. e. *The River*; and *Meſchebe*, i. e. *The great* or *the Great River.* The *Nile* is alſo called *Sehor*, *Joſh.* 13. 3. from thence the *Ethiopians* named it *Shicri*, *Shihri*,

moving ſlowly on the Wing, under the Concavity or hollow Canopy of Hell, between Fires that were above, below, and on all Sides, 'till the Spear of SATAN their great Commander was lifted up, as a Signal given to direct their Courſe: They alighted down in exact Order on the firm Brimſtone, a Multitude greater than ever the populous North, GOTHS, VANDALS, HUNS, or other barbarous Nations, pour'd from her frozen Climes of NORWAY, SWEDEN, or DENMARK,

Shibri, and *Siris*, 'till it paſſes into the Confines of *Egypt* and the laſt Cataract; theſe Words are of the ſame Signification in the *Ethiopic*, and ſignify *Black*; becauſe the Waters of it are black and turbid. It is the nobleſt River in all *Africa*, riſing in and running through *Ethiopia* from South to North; it divides *Egypt* in the Middle, waters it all over once a-year, *viz. June*, *July*, *Auguſt*, and Part of *September*; and diſcharges itſelf into the *Mediterranean Sea*, at ſeven Mouths formerly, See *Iſa.* 11. 15. But only two of them are navigable at this Time, one at *Damietta*, and another at *Roſetta*; the other five being ſmall ones, fill'd up with Sands or artificial Canals; after a long Courſe of 1000 *German* Miles, and 4000 *Engliſh*. The Spring of it was unknown to the Ancients, even to a Proverb. —— *Alexander* the Great conſulted the Oracle of *Jupiter Ammon* to find it; *Seſoſtris* and *Ptolemy*, Kings of *Egypt*, ſought for it in vain; and *Julius Cæſar* ſaid he would give over the Purſuit of the Civil Wars, if he was ſure to find it. But now it is known to be in a Plain at the Foot of a Mountain in *Abyſſinia*, ſurrounded with high Mountains, from two Fountains about the Wideneſs of a Cart Wheel, 30 Paces diſtant, whoſe Bottoms are 16 or 17 Foot deep. Theſe Sources the *Ethiopians* call *Abain* and *Saccabela*, i. e. *The Father of the Waters*. The old Inhabitants worſhipped the *Nile*, *Pharaoh* paid his Devotions to it every Morning; and there *Moſes* addreſs'd him ſo frequently during the ten Plagues; they dedicated a magnificent Temple to it in *Memphis*, with many Prieſts and Rites, becauſe they thought it was the ſole Cauſe of all their Plenty. But *Conſtantine* demoliſh'd it, and diſpers'd the Prieſts; whereat the poor Infidels made grievous Lamentations, ſaying, the River would deſert them for ever. It overflows ſome Parts of *Ethiopia*, and all *Egypt* every Year, which is cauſed by vaſt Snow and Rains falling upon theſe Mountains of *Ethiopia*, which being melted by the Heat of the Sun, render the adjacent Countries moſt fruitful; other Rivers do the like.

DENMARK, to paſs the RHINE (q) or the DANUBE, (r) when her barbarous Sons came like a Deluge into the South, and ſpread beneath GIBRALTAR, (s) as far as the utmoſt Limits of AFRICK.

FORTHWITH the Heads and Leaders from every Squadron and every Band haſt where their great Commander ſtood, godlike Shapes and Forms, much ſurpaſſing the Beauty and Perfections of MAN; princely

(q) *Rhene*, or *Rhine*; *Teut.* i. e. *Pure*, becauſe of the Clearneſs of the Waters; or *Gr.* i. e. the *Flood* or *River*; becauſe it is a vaſt one. A large River in *Germany*, riſing in the *Alps*, parts *France* and *Germany*, and after a long Courſe of 1000 Miles, throws itſelf into the *German* Ocean, in two large Mouths near the *Briel*; therefore *Virgil* calls it *Bicornis*, i. e. Having two Horns or Paſſages.

(r) *Danaw*, *Danow*, *Danube*, and by the Natives, *Tonaw*, *Teut.* i. e. *Thunder*; becauſe of the thundering Noiſe of its rapid Current and three grand Cataracts. Or *Danubius*, *Lat.* q. *Danivius*, i. e. *Snowy*, from the Abundance of Snow that falls upon the adjacent Mountains, and ſwells the River; or from *Danai*, an antient People that are ſaid to have dwelt thereabouts. A grand River in *Europe*; it riſeth in *Suaben*, runs thro' *Germany*, *Bavaria*, *Auſtria*, *Hungary*, *Bulgaria*, *&c.* into the *Euxine* Sea in 6 or 7 Mouths, (but only two are navigable) after a Courſe of near 2000 Miles, wherein it receives 60 other Rivers, whereof 30 are navigable. It is very broad, and 200 Feet deep in divers Places; and abounds with many large Iſlands and Villages. At the Confines of *Illyricum* it changes its Name, and for 400 Miles is called the *Iſter*, q. *Eſter*, contracted from *Eſtreon*, i. e. The *Flood*, or River, as I think, for I cannot find the original Derivation in any Author. *Dionyſius* calls it the Sacred *Iſter*. The Country thereabout is called *Iſtria*, and the People *Iſtri*.

(s) *Gibralter*; *Arab.* *Jibil Tharek*, i. e. The Mountain of *Tharek* Captain of the *Moors*, A. D. 718. when from *Africa* they invaded *Spain*, and pitched firſt upon that Promontory, which is upon the Mouth of the Streights between *Spain* and *Africa*. Theſe Streights were formerly called the Streights of *Hercules* and of *Gades*. From that Time the *Moors* poſſeſſed *Spain* 760 Years, 'till 900,000 of them were expelled by *Ferdinand* and *Iſabella*, A. D. 1492. But the *Mooriſh* is ſtill ſpoken in ſome Parts of it, and many of their Cuſtoms and ſavage Diſpoſitions continue in the Blood of the *Spaniards* to this Day.

Dignities and Powers, that once in Heaven had ſat upon Thrones; though now in the Records of Heaven there be not the leaſt Memorial of their Names, by their Rebellion blotted out from the Books of Life: Nor had they yet got themſelves new Names among Mankind, 'till after a Time wandering o'er the Earth, through GOD's high Sufferance, and for the Trial of MAN, they corrupted the greateſt Part of MANKIND, to forſake their GOD and Creator, and to transform the inviſible Glory of him who made them, oftentimes to the Image of a Brute; which they adorn'd with gay Ceremonies, and Rites that were full of Pomp, and Gold; and ſometimes worſhipp'd the Devils themſelves for Deities, who were then known to MEN by various Names, and figur'd under various Images and Idols thro' the Heathen World.

THEIR Names then being known, it is not difficult to ſay who was the firſt, who laſt, that rouz'd from their Aſtoniſhment and the Gulph of Hell, at the Call of their great Emperor; who next in Worth came ſingly where he ſtood, on the Brink of the Gulph, while the inferior Multitude of the fallen Angels, promiſcuous and aſſembled in Diſorder, ſtand far diſtant from him. The Chief who approach'd near him were thoſe, who roaming from the Pit of Hell to ſeek what Prey they could devour on Earth, durſt (though long after this) fix their Seats next the Seat of GOD, and their Altars by his Altar; (*t*) adored as Gods among the Nations, and

(*t*) *Altar*; *Tut. Dut. Fr. Lat.* i. e. *high*; becauſe it was raiſed high above the Ground: Or *to burn*; becauſe Sacrifices were offered upon Altars. From the *Heb. Arar*, i. e. *to pray* or *imprecate*; or of *El*, God, and *Tar*, a Place appointed for the Worſhip of God. A Place raiſed up with Stones and Earth, whereon Men ſacrificed their Oblations to the true God. Altars were

and durſt abide the LORD thundering out of SION, thron'd between the Cherubim: Nay, they often plac'd their abominable Shrines (*u*) within his Sanctuary, (*x*) and profaned his ſolemn Feaſts and holy Rites with accurſed Things, daring to affront his Light with their Darkneſs.

FIRST of all MOLOCH, (*y*) that horrid King, wet with the Blood of human Sacrifices, and with the Tears

were uſed for the Worſhip of God by *Adam*, *Noah*, and all the Patriarchs from the Beginning of the World, and long before Temples, *Gen.* 4. 4, 5, 8, 22, 23, 29, 9, 10. *Exod.* xx. 24. Andfrom themthe Heathenstook the Uſe of Altars, whereof they had three Sorts. 1. Thoſe to the Celeſtial Gods, which were as high as a Man of a middle Size might uſe, and erected upon Hills, Groves, the High-ways: That of the *Olympian Jupiter* was 22 Feet high. 2. Thoſe to the Infernal, which were placed upon a little Trench below the Ground. And 3. for the Terreſtrial Deities, which were erected upon the Ground; but low, flagged with Sod, and covered with ſacred Vervaine. Altars were eſteem'd moſt ſacred; for upon them they made their moſt ſolemn Vows and Oaths, by laying their Hands upon them in a very ſolemn Manner, as we find in the Practice of *Hannibal*, &c. See *Corn. Nepos*, *Cicero* pro Flac. *Tit. Liv.* &c. They never permitted Whores and Murderers to approach them.

(*u*) *Shrines*; *Fr. Sax. Lat.* i. e. *Deſks*, *Cabinets*, or *Cloſets*. The *Saxons* meant thereby Cloſets or Temples, like the Lares among the old *Romans*; wherein they kept the Reliques of their Saints, and the latter their Gods. In theſe they made their Prayers. Shrines were the Altars or Temples of thoſe Idols, where theſe Devils were worſhipped. Here, the Temple of the true God was made a Repoſitory for thoſe Idols; for ſo *Solomon*, *Manaſſes*, and other wicked Kings of *Judah* did.

(*x*) *Sanctuary*; *Fr.* from the *Lat.* i. e. A holy and ſanctify'd Place. The moſt holy Part of the Tabernacle, within the Veil, and in the Weſt End of *Solomon*'s Temple, adorn'd with two Cherubim, the Ark of the Covenant, and the extraordinary Preſence of God. It was unlawful for any Man to enter into it, but the High-Prieſt only, and that but once in the Year, on the great Day of Atonement, which anſwered to the Firſt of our *September*. The moſt ſacred Place was call'd the Holy of Holies, i. e. The moſt Holy Place, *Levit.* xvi. 23.

(*y*) *Moloch*, *Molech*, *Milcom*, and *Melcom*; *Heb.* i. e. A *King*.

An

Tears of Parents, tho' for the Noiſe of loud Drums and Timbrels, the Cries of their Children, who paſs'd thro' the Fire to his cruel Idol, are ſcarcely heard; the AMMONITES (z) worſhipp'd him in RABBA, (a) and the watry Plains about that City; in ARGOB, (b) and in BASAN,

An Idol of the *Ammonites* ſtrictly forbidden the *Jews*, *Levit.* 18. 21. 20. 2. The Prophets denounc'd and God executed grievous Judgments upon all the Worſhippers of it; and no Wonder, for it was a moſt infamous Idol. 1ſt, in his aſſuming the Name of a King, and robbing God of his Sovereignty and Glory. 2dly, in the Inhumanity of the Worſhip paid him. *Moloch* was a hollow Statue of Braſs, with the Head of an Ox and the Hands of a Man, with ſeven Chapels. It was made red hot, then the Prieſts threw the Sacrifices into its Arms, where they were burnt to Death in a dreadful Manner. The *Carthaginians* offer'd 200 Children of their Nobility to it at one Time, and 300 at another; which made *Darius* ſend Ambaſſadors to *Carthage*, with an Edict to forbid them that Inhumanity. See *Juſtin.* Hiſt. L. xix. Cap. 1. 490 Years before *Jeſus Chriſt*. The *Americans* 5 or 6000 Children every Year; and one of their Kings ſacrific'd 64080 Men in the Space of four Days, A. D. 1486. He that offer'd his Son, kiſs'd the Idol, *Hoſ.* v. 2. It was the *Saturn* of the old *Romans*. This deviliſh Abomination was laid aſide in Europe by the Decree of *Conſtantine* I. A bleſſed Effect of the Chriſtian Religion; therefore our Author calls it juſtly horrid, dreadful King. It was the Sun, and the ſeven Chapels ſignify'd the ſeven Planets, whereof he is the chief. See *Macrob.* 1. 2. *Curt.* L. iv. *Diod. Siculus.*

(z) *Ammonites*; The Poſterity of *Ben-Ammi*, *Heb.* i. e. The Son of my People. The Son of *Lot* by his youngeſt Daughter, *Gen.* 19. 38. A mighty Nation in *Arabia Felix*, bordering upon *Canaan*; but miſerable Idolaters, and always mortal Enemies to the People of God; for which Crimes God cut them off the Face of the Earth. They dwelt beyond Mount *Gilead* about 96 Miles from *Jeruſalem* North Eaſtward, and were infamous Worſhippers of this Idol. 1 *Kings* 11. 7.

(a) *Rabba* or *Rabbath*; *Heb.* i. e. *Great*. The chief City of the *Ammonites* on the North-Eaſt Side of *Jordan* and the River *Arnon*. It was well water'd by the Springs of Mount *Arnon* and Mount *Gilead*; therefore it was call'd the City of Waters, 2 *Sam.* 12. *David* took and plunder'd it, and made all the Inhabitants Slaves. There the brave *Uriah* loſt his Life, 2 *Sam.* 12. 26.

(b) *Argob*; *Heb.* i. e. A Lump of Earth or Gravel. A large, very fruitful, and populous Country, lying on the Eaſt of

BASAN, (c) as far as the Extent of the River ARNON; (d) and not contented with ſo near an Approach, he led by Fraud the Heart of wiſe SOLOMON, (e) to build him a Temple over againſt the Temple of GOD, on a Hill juſt without JERUSALEM, and made his Grove in the pleaſant Valley of HINNON, (f) by that Reaſon ſometimes called TOPHET,

of *Jordan* among the Mountains, and belong'd to *Og* King of *Baſan*, near Mount *Gilead*, *Deut.* iii. 13, 14. Afterwards it was call'd *Trachonitis*, *Gr.* i. e. *Rocky* or *Stony*. See *Luke* 3. 1.

(c) *Baſan*, or *Baſhan*; *Heb.* i. e. *in Ivory* or *Tooth*, becauſe it lay between two Ranges of Mountains, like the Tooth of an Elephant. It was alſo call'd *Peræa*, *Gr.* i. e. *beyond*, becauſe it lay beyond *Jordan*, Northward from *Jeruſalem*. A fine fruitful Country beyond *Jordan*, from the River *Arnon* to Mount *Hermon*.

(d) *Arnon*; *Heb.* i. e. *A wild Aſs*; becauſe theſe Trees grew upon the Banks of it in Abundance. It is a ſmall River of the *Moabites* on the Eaſt Side of *Jordan*, riſing in Mount *Gilead*, watereth theſe Countries, and runs into the *Dead* Sea, 20 Miles from *Jeruſalem* Eaſtward. It was the uttermoſt Boundary between the *Moabites* and *Ammonites*. *Num.* 21. 13.

(e) *Solomon*, *Salomon*, or *Schelamoh*; *Heb.* i. e. *Peace* or *Peaceable*, becauſe he was a peaceable Prince, not like his Father. The Son of *David* by *Bathſheba*, (*Heb.* i. e. The Daughter of the Oath) the third King of *Iſrael*, and the wiſeſt of all Mortals, ſince the Fall of *Adam*, 1 *Kings* 4. 29. Yet he fell into this abominable Idolatry, and built a Temple to this Devil, near that which he himſelf had erected to the living and true God, to gratify his idolatrous Wives, 1 *Kings* 10. 5. *Ahaz*, *Manaſſes*, and other impious Succeſſors follow'd his ſhameful Example, which brought divine Vengeance upon them. He was born in the Year of the World 2971, before *Jeſus Chriſt* 1029. Built, beſides other Edifices, a famous Academy upon Mount *Sion*, where he taught Philoſophy, *Prov.* 9. 1. And from him *Pythagoras*, *Socrates*, *Plato*, *Ariſtotle*, *Triſmegiſtus*, &c. borrow'd their Principles of Philoſophy. He reign'd 40 Years, liv'd 60, and was the ſaddeſt Inſtance of human Frailty extant; yet he repented, was pardoned, and ſav'd.

(f) *Hinnom*; *Heb.* i. e. *Gracious*. This was the Name of the Poſſeſſor of the Valley, which is call'd alſo the Valley of *Ben-Hinnom*, *Heb.* i. e. of the Son of *Hinnom*. It lies at the Foot of Mount *Moriah* and Mount *Olivet*, Southward. There ſtood the Grove of *Moloch*, wherein

PHET, (g) and black GEHENNA, (h) and liken'd to Hell. Next came CHEMOS, (i) an obſcene Idol, of which the MOABITES ſtood in great Dread, who inhabited from AROAR (k) to NEBO, (l) and to the Souther-

wherein they offered Children and other Sacrifices to this cruel Idol. It was alſo call'd the Valley of *Tophet*, and our Saviour liken'd it to Hell. The Valley of *Jehoſaphat* runs a-croſs the Mouth of it, which is ſo call'd, becauſe there that pious King was buried.

(g) *Tophet*; *Heb.* i. e. A *Drum*, becauſe Idolaters beat Drums, &c. to drown the Cries of miſerable Creatures, which were broil'd to Death in that Pit of Fire. A Cruelty, which God never commanded, always abhorr'd, ſtrictly prohibited, and ſeverely puniſh'd. *Jerem.* 7. 31. 19. 5.

(h) *Gehenna*; *Gr.* from the *Heb.* i. e. The Land of *Hinnom*; for *Hinnom* was the Lord of it; and *Tophet*, becauſe Idolaters beat Drums in the Grove of *Moloch* which ſtood there. But our Saviour and others mean the Place of the Damn'd thereby. *Mat.* 18. 9. becauſe of the dreadful Torments there.

(i) *Chemos* or *Kemos*; II. *Heb.* i. e. *Swift* or *Speedy*, from the Swiftneſs of the Sun, which this Idol repreſented. Others ſay hid and concealed; becauſe of the ſhameful Proſtitutions and Rites of this Idolatry. Some take it to be the filthy *Priapus* of the *Greeks* and *Romans*. The Idol of the *Moabites* and *Midianites*. It is frequently mentioned in holy Writ, and the Worſhip of it is very ſtrictly forbidden, threatned and puniſh'd. *Solomon* built a Temple or High-place for it alſo, 1 *Kings* 11. 7. But pious *Joſias* deſtroy'd it, 2 *Kings* 23. 13. *Chemos* ſhall go into Captivity with her Prieſts and Princes; and *Moab* ſhall be aſham'd of *Chemoſh*. *Jer.* 28. 7, 13.

(k) *Aroar* or *Aroer*; *Heb.* i. e. Heat or deſtroyed and rooted out; becauſe *Jephtha* won a memorable Battle near it, *Judg.* 11. A City of the *Moabites* on the Banks of the River *Arnon* in the Land of *Gilead*, 21 Miles from *Jeruſalem* Eaſtward, *Joſh.* 12. 2. It fell to the Tribe of *Gad*, who repair'd and fortified it and other Cities; but called them by other Names, that there might be no Remains of Idolatry left among them, according to the Law, *Numb.* 32. 24. There was another City of this Name near *Damaſcus* in *Syria*, *Iſ.* 7.

(l) *Nebo*; *Heb.* i. e. A *Prophecy*. A City and Mountain of the *Moabites*, near to Mount *Piſgah*, 20 Miles from *Jeruſalem* Eaſtward, on the Eaſt Side of the *Dead Sea*, belonging to *Sihon* or *Og*, very good for Paſture and Cattle, being a mountainous Country. Upon this Mountain *Moſes* had a fair View of *Canaan*, died, and was bury'd, *Deut.* 34. 1. And there *Jeremy* hid

the

Southermoſt Mountains of ABARIM, (n) in HESHBON (o) and HORONAIM, (p) the Kingdom of SEON, (q) beyond the flowery Valley of SIBMAH, which is cover'd with Vines, and ELEALE, (r) as far as the Pool ASPHALTUS. (s) Another of theſe fallen Angels,

the Tabernacle, Ark, and Altar of Incenſe, in a hollow Cave, 2 *Maccab.* 2. 5. ‡‡ OBS. *Nebo*, *Heſhbon*, *Sibmah*, *Elealeh*, &c. were rebuilt by the *Reubenites*, at the Permiſſion of *Moſes*; who gave them new Names, to deſtroy all Relicts of Idolatry. See *Numb.* 32. 37. as they were commanded, *Deut.* 12. 2, 3.

(n) *Abarim*; *Heb.* i. e. *Bridges* or *Paſſages*; becauſe of divers Fords over *Jordan* near to theſe Mountains. A Ridge of Mountains lying along the Eaſt of the *Dead Sea*, belonging to *Moab*, which part the Kingdoms of the *Moabites*, *Edomites*, and *Ammonites*. *Nebo*, *Piſgah*, and *Peor* were ſeveral Mountains in this Tract, *Num.* 33. 47. *Deut.* 32. 49.

(o) *Heſebon* for *Heſhbon*, *Heb.* i. e. *numbering*, *thinking* or *inſtructing*; becauſe there was an Academy or School. The Royal City of *Sihon* or *Sehon*, King of the *Amorites*; therefore *Sihon* is called King of *Heſhbon*, *Deut.* 1. 4. It was 20 Miles from *Jordan* on the Eaſt. He had taken it from the King of *Moab*, but *Moſes* ſubdued him, and divided all his Country to the Tribe of *Reuben*. This Country was well water'd and fruitful; for it lay between the River *Arnon* and *Jobback* upon the Borders of the *Ammonites*. *Num.* 21. 26.

(p) *Horonaim*; *Heb.* i. e. The *Mountains* or *Furies*; and in the *Syriac*, *Liberties*. Two Cities of the *Moabites*, one was called the Upper, and the other Inferior or Lower, *Iſ.* 15. 5. There *Sanballat*, the bitter Enemy of *Nehemiah*, was born, *Nehemiah* 2. 10.

(q) *Seon* or *Sihon*, *Heb.* i. e. *Rooting up* or *deſtroying utterly*; becauſe he was a cruel Oppreſſor of his Neighbours. A King of the *Amorites*, who refus'd the *Iſraelites* a Paſſage thro' his Dominions into *Canaan*, which occaſion'd a bloody War; but they vanquiſh'd him, and poſſeſs'd all his Country, *Num.* 21. 21, 32. He had taken *Horonaim* from the *Moabites*; therefore *Milton* judiciouſly calls theſe Cities the Realm of *Seon*.

(r) *Eleale* or *Elealeh*; *Heb.* i. e. The *Aſcenſion* or *Burnt-Offering of God*. A Town 6 Miles from *Heſhbon*, belonging to *Sihon*, beyond *Jordan* to the Eaſt, and 36 Miles from *Jeruſalem*. It fell to the Tribe of *Reuben* after the Conqueſt of theſe Countries, *Num.* 32. 37. It abounded with Vines and other good Fruits, and was a ſtrong City in the Days of St. *Jerome*; he flouriſh'd in the 4th Century, and died 420.

(s) *Aſphaltes* or *Aſphaltus*, *Lat.* from the *Gr.* i. e. *yielding Bitumen* or *Sulphur*. A Lake of ſulphureous,

gels was BAAL-PEOR, (*t*) an abominable Idol, who entic'd the Children of ISRAEL in SITTIM, (*u*) on their March

phureous, ſalt and bitter Water in *Judea*, where *Sodom* and *Gomorrah* ſtood, 35 Miles from *Jeruſalem* to the Eaſt; about 24 Leagues long, and ſix or ſeven broad. On the Eaſt and South it is enclos'd with exceeding high Mountains, viz. *Abarim*, *Nebo*, *Piſgah*, *Peor*; on the North with the Plains of *Jericho*; and on the Weſt with the Land belonging to the Tribe of *Judah*, *Jeruſalem*, &c. It is called the *Dead Sea*, becauſe no Fiſh live in it; or from the heavy ſtagnated Nature of its Waters: The *Salt Sea*, becauſe it is of a brackiſh Taſte; the *Sea* of the *Plain*, the *Eaſt Sea*, becauſe it was eaſterly from *Jeruſalem*. See *Joel* 3. 20. And the Sea of *Sodom*. It is a Pool or Lake of ſtanding Water; for tho' *Jordan*, *Arnon*, *Jabbock*, *Dibon*, *Zered*, and *Cedron* run into it, yet it hath no viſible Diſcharge. Iron, Lead, or any other weighty Matter doth ſwim upon the Top of it. *Veſpaſian* threw ſome condemn'd Criminals into the deepeſt Place of it, and manacled; yet they roſe up with ſuch Violence as if a Storm had ſent them up. If Men or Beaſts drink of it mix'd with Water, it makes them exceeding ſick; and Birds that fly over it, fall down dead. This Pitch reſembleth Bulls without Heads, and is good for pitching Ships, Cables, and Medicines. Beſides *Moſes*, *Strabo*, *Tacitus* *Pliny*, *Diodorus Siculus*, and other antient Hiſtorians have left Accounts of it, and moſtly from him. See *Gen.* 19.

(*t*) *Peor*, *Baal-Peor*, and *Baal-Pheor*; III. *Heb.* i. e. *A naked God or Lord*, or, he that ſheweth his Nakedneſs publickly. An Idol of the *Moabites* and *Midianites*, the ſame as *Chemos*, the beaſtly and obſcene *Priapus* of the *Greeks* and *Romans*. An abominable Idol, frequentlymention'd in holy Writ with the utmoſt Abhorrence, as it well deſerv'd. *Jeremiah* calls it ſo by Way of Diſgrace, Ch. xl. 7. This Name is more uſual than the other *Chemos*. The Heathens took this Idolatry from the Hiſtory of *Noah*, when he lay expos'd, *Gen.* ix. 21. A ſad Original, but a worſe Copy. A Mountain that bears his Name belong'd to the *Moabites* on the Eaſt of *Jordan*; becauſe there was *Beth Peor*, i. e. The Temple of *Peor* upon Mount *Peor*, wherein he was worſhipp'd. The *Moabites* entic'd the *Iſraelites* to worſhip him, which brought a ſad Plague upon them; *Numb.* xxv. 1.

(*u*) *Sittim* or *Shittim*; i. e. *Scourges* or *Thorns*. A Place in the Plains of *Moab*, ſixty Furlongs, or eight Miles from *Jordan*, where the *Iſraelites* encamped laſt under the Conduct of *Moſes*; and where they were tempted by the wicked Counſel of *Baalam* to commit Fornication with the Women of *Moab*, and to ſacrifice to this Devil; which provok'd God to deſtroy

24,000

March from EGYPT, to do him wanton Rites, which coſt them Abundance of Woe; yet from thence he extended his luſtful Feſtivals, even to that ſcandalous Hill, which was by the Grove of murderous MOLOCH; ſo fixing Luſt hard by Hate, 'till the good King JOSIAS (x) drove them both thence back again to Hell. Along with theſe came they who were worſhipped from the great River EUPHRATES, (y) to the Brook that parts EGYPT from SYRIA, and had the general Names of BAALIM (z) and ASHTAROTH, (a)

24,000 of them. Here grew that Wood whereof the Ark of the Covenant was made, *Exod.* 25. 10. 37. 1.

(x) *Joſiah*; *Heb.* i. e. *The Fire* or *Zeal of the Lord.* The 18th King of *Judah*, the pious Son of a very wicked Father and Grandfather. He was a great Reformer of Religion. He deſtroyed all thoſe Idol-Temples and Groves, as it was foretold of him by Name 360 Years before he was born, 1 *Kings* 13. 2. 2 *Kings* 23. 10. He began his Reign when he was eight Years of Age, *A. M.* 3363. Before Jeſus Chriſt 637. and reigned thirty-one Years; being kill'd in a Battle at *Megiddo* againſt *Necho* King of *Egypt*. *Jeremy* lamented his Death in a Divine Poem, 2 *Chron.* 35. 25.

(y) *Euphrates*; *Lat. Gr.* from the *Heb. Phrath* or *Parah*, i. e. *Fruitful*; becauſe it renders thoſe Countries very fruitful, which it overfloweth at a certain Seaſon yearly. The principal of the four Rivers of Paradiſe, *Gen.* 2. 14. It is the largeſt in *Aſia*, and the moſt famous River upon Earth; riſing in the Mountains of *Armenia*, the *Tygris* and many more join it; it waters *Meſopotamia*, paſſeth by and thro' *Babylon*, renders many Countries very fruitful; and after a Courſe of 2000 Miles diſcharges itſelf into the *Perſian* Ocean. In ſacred Scripture it is call'd the River, the Great River, by way of Eminence. It ſtill retaineth the old Name by a Contraction, *Aferat* and *Frat*: The Water of it is very foul; if it ſtands in a Veſſel but two Hours, the Dirt and Mud will be two Inches thick on the Bottom of it. The Poet calls it *Old*, becauſe it is one of the firſt Rivers mention'd by *Moſes*, the firſt and oldeſt Hiſtorian in the World. So, *Old Kiſhon*, *Judges* 5. 21.

(z) *Baalim*, and *Baal*; IV. *Heb.* i. e. *Lords* and *Lord*. This was the firſt Idol in the World, erected at *Babylon* in Memory of *Belus* or *Nimrod*, whom *Ninus* his Son and Succeſſor deified after his Death; and was worſhipp'd all the World over, tho' under different Names, viz.

Baal

(*a*) meaning Male and Female; for Spirits when they pleaſe can aſſume either Sex, or both, their pure Eſſence is ſo ſoft and uncompounded, not confin'd to material Joints and Limbs, nor depending on the frail Strength of Bones, as Fleſh is; but in what Shape they chooſe, extended or contracted, obſcure or bright, can perform their ſpiritual Purpoſes, and do Works either of Love or Enmity. For thoſe the JEWS often forſook the living GOD, and left his righteous Altar unfrequented, bowing down lowly before Idols, even in the Form of Beaſts; for which their Heads were bow'd down as low in Battle, and they fell by the Spears of deſpicable Enemies.

IN the ſame Troop with theſe came ASTORETH, whom the PHOENICIANS (*b*) call ASTARTE, (*c*) the Queen

Baal-Berith, Baal-Gad, Baal-Meon, Baal-Peor, Baal-Semen, Baal-zebub, Baal-zephon, &c. by the *Greeks, Zeus*; by the *Romans, Jupiter*; by the *Gauls*, he was call'd *Belenus*; by the *Saxons, Thor*: from whence comes our *Thurſday*. He was the *Sun*, who is Lord of Heaven, and moſt uſeful to all the inferior World, worſhipp'd with magnificent Temples, Altars, Invocations, Bowings, Kiſſes, Sacrifices, *&c.*

(*a*) *Aſhtaroth*, or *Aſhtoreth*; V. *Heb. Plur.* i. e. *Flocks* and *Herds*; becauſe Sheep, Goats, *&c.* were offered to her. A Goddeſs of the *Aſſyrians, Syrians, Phœnicians, Sidonians, Carthaginians, Jews, Greeks, Romans, &c.* but under different Names. The Queen of Heaven, *Jer.* 7. 18. All meant the *Moon*, as the *Sun* was the Lord of Heaven; Theſe were the firſt and principal Deities among all Nations. She is *Juno* and *Venus* of the *Romans, Eaſter* of the *Saxons, &c.* Becauſe her grand Feſtival was in *April*, the old *Saxons* called it *Eaſter-Monath*: from whence we call our's, *Eaſter*, which happens in *March* or *April*, as the *Jewiſh* Paſſover did; according to the Courſe of the Moon. *Baal* preſides over Men and all Male Animals, as being ſtronger; and *Aſhtaroth* over Women and the Female Sex, which are more weak and feeble.

(*b*) *Phœnicians*; *Heb.* q. *Bene-Anak*; i. e. *The Sons of Anak*, a gigantic Man, who with his Race inhabited that Country. The People of *Phœnicia, Paleſtine*, or *Canaan*, call'd the *Philiſtines*.

(*c*) *Aſtarte*, *Vl. Heb.* i. e.

Queen of Heaven, and figure her with a Creſcent, to whoſe bright Image the Virgins of SIDON (d) every Night ſung by Moon-light, and paid their Vows; which alſo was often done in SION, where her Temple ſtood, on the offenſive Mountain of Olives, built by that uxorious King SOLOMON; whoſe Heart, though it was large, beguil'd by fair Women from among the Heathen, fell to foul Idolatry.

NEXT came THAMMUZ, (e) whoſe annual Wound in LEBANON (f) allur'd the Damſels of SYRIA, to

A *Flock*; from *Aſhtoreth*, according to the *Phœnician* Dialect; and one of their Goddeſſes. *Aſtarte* is *Sephora*, the Wife of *Moſes*, and the *Moon*.

(d) *Sidon*; *Heb.* i. e. A *Fiſh*: becauſe of the great Plenty and Riches, which the Inhabitants got by the Trade of Fiſh: or of *Sidon* the firſt Son of *Canaan*, who firſt built it. *Gen.* 10. 15. *i. e.* A *Hunter*. A Sea Port Town, the Metropolis of *Phœnicia*, older than *Tyre*, *Carthage* or other Cities, which the old *Phœnicians* built upon the *Mediterranean* Sea. It was taken by the King of *Aſcalon*, a Year before the Deſtruction of *Troy*, and 240 Years before the Building of *Solomon*'s Temple; then they that eſcap'd built *Tyre*, which is 16 Miles from it to the South, and 36 Miles from *Jeruſalem* to the North-Weſt. By their great Trade and Wealth, the *Sidonians* became very proud, idolatrous and abominable to God: therefore he frequently puniſhed them; now it is very much decayed: as the Prophets had foretold. *Sidon* was famous for Purple and other fine Dyes, as well as *Tyre*.

(e) *Thammuz*; VI. *Egypt.* from the *Heb.* i. e. *Hidden* or *Death*; becauſe of the ſecret, infamous, and obſcene Rites perform'd to this Idol, which was Death to utter. Or from *Thamuz*, *Heb.* i. e. *June*; becauſe theſe Feaſts were kept in *June*. This Goddeſs was *Thammuz* among the *Egyptians*, *Carthaginians* and *Jews*, but *Adonis* among the *Romans*, &c.

(f) *Lebanon*; *Heb.* from *Laban*, i. e. *white*: becauſe the Top of it appears white with Snow: Or *Frankincenſe*; becauſe it abounds upon it. A very long, large, and high Mountain in *Syria*, about 200 Miles in Length, from *Damaſcus* to the *Mediterranean* Sea Weſtward, and the Boundary of *Canaan* to the North, about 120 Miles from *Jeruſalem*. It is famous for Cedar Trees, which grow only there and in ſome Woods of *Amerion*. Some of theſe Trees are 20 Yards round, very tall and

ſpreading

lament his Fate in Love-Songs a whole Summer's Day, while the ſmooth River ADONIS (g) ran coloured with Purple to the Sea, ſuppos'd to be with the Blood of THAMMUZ wounded every Year; the Love-Tale corrupted the Daughters of JERUSALEM, and warm'd them with like Heat; whoſe wanton Paſſions EZEKIEL (h) ſaw in the ſacred Porch, when being led by a Viſion, he ſaw the dark Idolatries of the alienated Children of JUDAH.

NEXT

ſpreading. *Solomon* built his Temple of them chiefly; but now they are much decay'd. Mr. *Thevenot* reckon'd no more than 23, great and ſmall, and Mr. *Maundrel* only 7. On the Top of it ſtood a Temple of *Venus*, wherein lewd Men and Women debauch'd and proſtituted themſelves moſt infamouſly; for which *Conſtantine* the Great demoliſh'd it. There is now *Canobine*, a Convent of the *Maronites*, about the ſame Spot of Ground. The Head of it calls himſelf the Patriarch of *Antioch*.

(g) *Adonis*; VII. *Heb.* i. e. *Lord*. An *Aſſyrian* Idol, the ſame as *Thammuz*. The Tale is, this *Adonis* was a fine Youth, the Son of *Cynra* King of *Cyprus* by his Daughter *Myrrha*, belov'd of *Venus* and *Proſerpina*, kill'd by a wild Boar upon Mount *Lebanon* while he was hunting, and much lamented by theſe Goddeſſes. Theſe Women kept a ſolemn Feaſt at that Time, weeping, lamenting, and beating themſelves for his Death; afterwards they rejoic'd at his Return to Life. The Feſtival of *Adonia* was celebrated through *Greece*, in Honour of *Venus* and *Adonis*, for two Days. See *Potter*'s Antiq. of *Greece*, Vol. 1. P. 328. *Adonis* is the Sun, for 6 Months he is in the lower Hemiſphere, as in Hell with *Proſerpina*; and for the other 6 Months in the upper; at which they rejoic'd mightily, as they were ſorry for his declining from them. Here, the Name of a River which runs down Mount *Lebanon*, and at that Time of the Year his Waters are red, which the Heathens aſcrib'd to a myſterious Sympathy in it, for the Death of *Adonis*; which is indeed and only caus'd by the Rains, that make it to ſwell and run over the Banks, and to waſh away ſome red Earth; as Mr. *Maundrel* teſtifies; and gave Occaſion to this Fable and Idolatry.

(h) *Ezekiel* or *Jechezekel*; *Heb.* i. e. *The Strength of God*. The third of the four greater Prophets, carried a Captive to *Babylon* with *Jechonia*, when he was young: The Son of *Buz*, a very learned Prieſt. Some miſtake him for *Pythagoras*, the antient Heathen Philoſopher; but he was contemporary with him, and learn'd much from him alſo. He ſaw in a Viſion

NEXT him came one, who mourned in Earneſt, when the captive Ark diſmember'd his brutal Image; his Head and Hands being lopt off in his own Temple, where he fell flat by the Side of the Door, and ſham'd his Worſhippers; his Name was DAGON, *(i)* a Sea Monſter, like a Man upward, and downward like a Fiſh; yet he had his Temple rais'd high in ASHDOD, *(k)* and was dreaded through the Coaſt of PALESTINE, in GATH, *(l)* and ASCALON, *(m)*

ſion the corrupted Women of *Iſrael* worſhipping this Devil, in a Porch of the holy Temple of God at *Jeruſalem*, when he was a Captive at *Babylon*. A lamentable Sight indeed to him. Ch. 8. 14. He wrote very myſtically, that the Heathens might not underſtand his Meaning. But reproving the *Jews* ſo boldly for their Idolatry, they put him to a moſt cruel Death at *Babylon*, about A. M. 3380.

(i) Dagon. VIII. *Heb.* i. e. A *Fiſh*. A God of the *Syrians* and *Philiſtines*, who got vaſt Riches by Fiſh; which they aſcrib'd to this Idol. It was half a Fiſh and half a Man. It was the *Neptune* and *Saturn* of the *Greeks* and *Romans*, whom they worſhipp'd in this Form; becauſe they got Riches from both Sea and Land.

(k) Azotus or *Aſhdod*; *Heb.* i. e. *Laying waſte*; becauſe it was a ſtrong and victorious City; or of *Eſh*, *Heb.* i. e. a *Fire*, and *Dod*, i. e. *The Fire of Love*. A Sea-Port Town in *Paleſtine* between *Joppa* and *Aſcalon*, 22 Miles from *Jeruſalem* to the Weſt, and one of the five chief Governments of the old *Philiſtines*. This City was ſo ſtrong, that it held out a Siege againſt *Pſamniticus* King of *Egypt*, in the Time of *Manaſſes*, King of *Judah*, for 29 Years; and ſo did alſo the City of *Meſſina* in *Sicily* for 30 Years againſt the *Lacedemonians*: Theſe are the longeſt Sieges mention'd in Hiſtory. *Judas Maccabeus* was ſlain upon M. *Azotus*, by *Bacchides* the General of *Demetrius*, King of *Syria*, 1 *Mac.* 9. 18. It was a fair and rich City, but is now a poor ruinous Place; the *Turks* call it *Alzete*, i. e. The *Village*.

(l) Gath; *Heb.* i. e. A *Wine Preſs*; becauſe much Wine was made there, *Iſ.* 63. 2. One of the chief Cities of the *Philiſtines* upon the Sea, very rich and powerful, diſtant from *Jeruſalem* about 34 Miles to the Weſt, and famous for the Birth-Place of that Giant *Goliah*, and others of his huge, terrible Family, which were all cut off by the valiant King *David*, 1 *Sam.* 16. It was call'd alſo *Metheg-Ammah*, i. e. *The Bridle of Bondage*; becauſe it kept the adjacent Country in Subjection, 2 *Sam.* 8. 1.

(*m*) and EKRON, (*n*) and the Frontiersand Bounds of GAZA. (*o*)

RIMMON follow'd him, whoſe pleaſant Seat was fair

(*m*) *Aſcalon*; *Heb.* i. e. An *ignominious Fire*; or from *Aſcalus* a *Lydian*, who is ſaid to have founded it. Another of the chief Cities of the *Philiſtines*, on the ſame Sea, 30 Miles from *Jeruſalem* to the Weſt. It was famous for a celebrated Temple of the Idol *Dagon* there. The *Scythians* or *Tartars* in an Expedition, about 640 Years before the Incarnation, demoliſh'd an antient and ſtately Temple of *Venus*, and ſome of them ſettled in it; therefore it is call'd *Scythopolis*, *Gr.* i. e. the City of the *Scythians*, *Judith* 3. 10. *Holofernes* laid it in Ruins, and ſo did *Saladine* in the Holy War. But *Richard* I. King of *England* repair'd it, and *Joppa*, *Ceſarea*, &c. A. D. 1192. The *Turks* call it *Scalona*, by a Corruption of the Word.

(*n*) *Accaron* or *Ecron*; *Heb.* i. e. *Barrenneſs*; becauſe it was rear'd in an unfruitful Soil. A City on the South of *Gath*, about 36 Miles from *Jeruſalem* to the Weſt. It was once a Place of great Wealth and Power, ſo that it held out a long Time againſt the victorious *Jews*, *Judg.* 1. But now it is a poor deſpicable Village.

(*o*) *Gaza* now *Gazara*, *Perſ.* i. e. The *Place of Treaſure*; becauſe thither *Cambyſes* of *Perſia* ſent thoſe Treaſures, which he had prepar'd for the *Egyptian* War. But it was call'd ſo many Ages before, *Gen.* 10. 19. or rather *Heb.* i. e. A *ſtrong Tower*, being a very ſtrong and rich Place; and alſo *Conſtantia*, becauſe *Conſtantine* the Great gave it to his Siſter *Conſtantia*. It ſtands about two Miles from the Sea on the River *Bezor*, near *Egypt*; therefore our Author here calls it the Frontier Bounds of thoſe Countries; 40 Miles from *Jeruſalem* towards the South-Weſt, and was one of the beſt Cities the old *Philiſtines* poſſeſſed. Here they had a very magnificent Temple to their God *Dagon*, call'd *Beth-Dagon*, *Heb.* i. e. The Houſe or Temple of *Dagon*, capacious to receive 3000 People at once, and ſtood upon two main Columns, ſo artfully contriv'd, that *Samſon* could graſp them in his two Hands, and pull the whole Fabrick upon them and himſelf, *Judg.* 16. 21. *Beth-Dagon* ſtood about 2000 Years, 'till *Jonathan* the Brother of *Judas Maccabeus* ſet the City on Fire, and burnt that Temple, with all thoſe his Enemies, who fled thither for Sanctuary, 1 *Mac.* 10. 34. 11. 4. And ſo long did a patient Deity wink at that Wickedneſs, before he puniſh'd them. *Alexander* the Great took this City in two Months, but it coſt *Alexander* the third Son of *Hyrcanus* a whole Year, before he became Maſter of it, 1 *Maccab.* 13. 61, 62.

fair DAMASCUS, (p) on the fruitful Banks of ABBANA (q) and PHARPHAR, (r) two Rivers of DAMASCUS, whoſe Waters are very pure and clear; he alſo was very bold againſt the Houſe of GOD, once he loſt a Leper, (s) and once he gain'd a King; AHAZ, (t) his fooliſh Conqueror, whom he drew to deſpiſe GOD's Altar, and diſplace it, for one made like thoſe of SYRIA; whereon he might burn his abominable Offerings, and adore the Gods that he had conquer'd.

(p) *Damaſcus*; *Heb.* i. e. *Drinking Blood*; becauſe there *Cain* ſlew his Brother; or the Habitation of *Sem*, becauſe he dwelt thereabout; as alſo *Adam* and *Eve*, when they were expelled Paradiſe, as it is reported: Or, from *Eliezer* of *Damaſcus*, *Abraham*'s chief Servant, *Gen.* 15. 2. whom others take to be the Founder of it. The Metropolis of all *Syria*, 160 Miles from *Jeruſalem* to the North, very beautiful, pleaſant, fertile, and well water'd by ſeven Rivulets. It is the oldeſt City upon Earth, built ſoon after the Flood, and was in the early Days of *Abraham*; but now it is ſorely decay'd, and call'd *Damas* by the *Turks*, by a Contraction of the old Name.

(q) *Abbana* or *Abana*; *Heb.* i. e. *Stony*; becauſe it runs down Mount *Libanus* among many Rocks and Stones, is very rapid, broad, and turbid. The chief River that runs by the Weſt and South Sides of *Damaſcus* and thro' it, into a great Lake hard by. The Fiſh in it are unwholeſome. It is mention'd, 2 *Kings* 5. 12. and is the *Orontes* in *Latin*, now *Oronx*, from the Name of him who built the firſt Bridge over it.

(r) *Pharphar*, or *Parpar*, *Heb.* i. e. *Fructifying*. Another of the Rivers of *Damaſcus*, or rather one of the three Arms of the *Abbana*, now the *Farfar* and *Chryſorrhoes*, *Gr.* i. e. *Running with Gold*, becauſe Gold is found in the Sands of that River. Some ſay theſe are but two Branches of the *Barraday*.

(s) *Leper*; *Fr. Ital. Span. Lat.* from the *Gr.* i. e. *A Leprous Man*, full of Scabs or Scales; one that is infected with the Leproſy, *Gr.* i. e. A burning or very hot Diſeaſe. Here, *Naaman* the *Syrian*. This whole Hiſtory is recorded 2 *Kings* 5. 1.

(t) *Ahaz*; *Heb.* i. e. *Taking Poſſeſſion*. An idolatrous King of *Judah*, and the Father of good *Hezekiah*. He was the XIIth King, about A. M. 3205. 762 Years before *Jeſus Chriſt*, and reign'd 16 Years. He cauſed *Uriah* the chief Prieſt to ſet up an Idolatrous Altar, cloſe by the Altar of God, whereof he took the Pattern from that at *Damaſcus*, which was ſtrictly forbidden by the divine Law. See 2 *Kings* 16. 10.

AFTER theſe there appear'd a Crew, who under renowned Names of old, ſuch as OSIRIS, (*u*) ISIS, (*x*) and ORUS, (*y*) and their Train; with monſtrous Shapes and Sorceries, abus'd the fanatick EGYPTIANS and their Prieſts, inducing them to ſeek their Gods wandering in Diſguiſe in the Forms of Brutes, rather than human; nor did the Children of ISRAEL eſcape the Infection, when the Gold, that they had borrow'd of the EGYPTIANS, was made into the Likeneſs of a Calf in OREB; and JEROBOAM, that Rebel King, doubled that Sin in DAN

(*u*) *Oſiris.* X. An *Egyptian* Word, i. e. A *great Eye*; becauſe of his vaſt Wiſdom and Knowledge. A King and Philoſopher of *Egypt*, about A. M. 2500, who firſt taught the *Egyptians* Huſbandry, Tillage, &c. for which they built him a Temple at *Memphis*, and worſhipp'd him under the Form of an Ox. Some think this was *Mizraim* their Father and Founder. He is the ſame as *Bacchus* among the *Greeks* and *Romans*; and *Adam*, wrapt up in a Fable.

(*x*) *Iſis.* XI. *Egypt*, from the *Heb.* i. e. *The Woman.* The Wife of *Oſiris*, and Queen of *Egypt*, which were both deify'd after Death. They conſecrated Cows, and the Females of all Cattle to her. She was the ſame as *Ceres* and *Cybele*, viz. the Earth or Nature itſelf, and was worſhipp'd every where; becauſe they thought ſhe had invented the Uſe of Corn, Wine, &c. Some think they were the Sun and the Moon. She was full of Dugs, to ſignify the Benefits that Men do receive from the happy Influence of the Moon. From theſe the *Iſraelites* made their Golden Calf, and *Jeroboam* his two Idols. She was a Memorial of *Eve*. *Tiberius* order'd her Temple at *Rome* to be demoliſh'd, and her Image to be caſt into the *Tyber*, becauſe her Prieſts were very lewd; as *Joſephus* relates. Her Temple at *Paris* was deſtroy'd, when Chriſtianity prevail'd there; but her Statue was preſerv'd in the Abby of St. *Germain des Prez*, to the Year 1514.

(*y*) *Orus.* XII. *Egypt*, from the *Heb.* i. e. *Light.* The Son of *Iſis*, another King of *Egypt*, deify'd after his Death. He repreſented the Sun, preſided over the Hours, and was the God of Time: Therefore in the old *Egyptian* Language he was call'd *Horus*, from whence came the Word *Hora*, i. e. an Hour, in the *Greek*, *Latin*, and *Engliſh*. The *Greeks* call'd him *Apollo*, i. e. A Deſtroyer; becauſe he deſtroy'd many Things by the exceſſive Heat of his Rays, or diſperſ'd Darkneſs and Clouds by his Light.

DAN (*a*) and in BETHEL, (*a*) likening JEHOVAH, (*b*) his Maker, to an Ox that feeds on Graſs; JEHOVAH, who in one Night, when he paſs'd from EGYPT, cut off both Men and Beaſts (which were the bleating Gods that they worſhipp'd) with one Blow.

LAST came BELIAL, a more lewd Spirit than whom did not fall from Heaven, or one more groſs to love Vice meerly for itſelf; to him no Temple was built, nor did any Altar ſmoke; yet who is oftner than he at Temples and Altars? when Prieſts turn Atheiſts, as ELI's (*c*) Sons did, who fill'd the Houſe

(*a*) *Dan*; *Heb.* i. e. *A Judge*. A City in the North of *Canaan*, at the Foot of Mount *Libanus*, and 104 Miles from *Jeruſalem*. It was firſt call'd *Leſhem* or *Lais*, *Heb.* i. e. *A roaring Lion*; becauſe many Lions abounded thereabout. When the *Danites* took and demoliſh'd it, they called it *Dan*, in Memory of their Father, *Judg.* 18. 29. And the *Canaanites Leſhem-Dan*. This idolatrous King plac'd the other Calf there, on the other Extremity of his new Kingdom, to keep the People more attach'd to himſelf.

(*a*) *Bethel*; *Heb.* i. e. *The Houſe of God*. A City in the Tribe of *Benjamin*, eight Miles North from *Jeruſalem*. At firſt it was call'd *Luz*, *Heb.* i. e. *A Nut Tree*, becauſe many of them grew thereabout. But *Jacob* call'd it *Bethel*, in Memory of God's glorious Appearance to him there, *Gen.* 28. 19. In regard to that religious and antient Eſteem of the Place, *Jeroboam* erected one of his Monuments of Idolatry there. The Prophet 780 Years afterwards call'd it by Way of Contempt, *Beth-aven*, *Heb.* i. e. The Houſe of Iniquity or Vanity, *Hoſ.* 4. 15. and *Am.* calls it *Aven*, i. e. *Vanity*, Ch. 1. 5. It was call'd *Bethel* in the Days of *Abraham*, *Gen.* 12. 8. There was an Academy or School of the Prophets, 2 *Kings* 2. 3.

(*b*) *Jehovah*. It denotes the Eſſence of God, is the peculiar and an ineffable and moſt myſterious Name of the Deity, and can hardly be tranſlated into any Language. Ten Names are aſcrib'd to him in the *Hebrew*, but this is the chief and moſt expreſſive of his infinite Nature, if it could be expreſs'd. See *Pſalm* 83. 18. A Name that the *Jews* never pronounc'd, (leſt it ſhould be profan'd) we tranſlate it Lord. *Hippocrat.* ſtiles it *Euormoun*, the great Mover of all Things.

(*c*) *Eli*, or *Heli*; *Heb.* i. e. *Offering* or *liſting up*. A *Judge* and *High-Prieſt* of *Iſrael*, about A. M. 1840. He was a good Man, but too indulgent to his Sons,

of GOD with Luſt and Violence? He reigns alſo in Palaces, and Courts, and luxurious Cities; where the Noiſe of Injury, Outrage, and Riot, aſcend above their higheſt Towers; and when Night darkens the Streets, then the Sons of BELIAL wander out, fluſh'd with Inſolence and Wine; witneſs the Streets of SODOM, (*d*) and that Night in GIBEON, (*e*) when a Matron was expos'd to prevent a more heinous Iniquity.

THESE were the chief in Power, and in Order; it would be too tedious to name the reſt, though ſome of them were far renown'd; the Gods of GREECE, the Deſcendants of JAVAN, (*f*) eſteem'd as Gods, tho' confeſs'd to be younger than Heaven and Earth, which they boaſt to be their Parents. TITAN, (*g*) the Firſt-born of Heaven, with his Brood of Giants, whoſe

Sons, *Hophni* and *Phineas*, which was their Deſtruction. 1 *Sam.* 2. 22, 25. He judged *Iſrael* forty Years, and died ſuddenly, being Ninety-eight Years old. 1 *Sam.* 4. 15, 18.

(*d*) *Sedom*, or *Sedom*; *Heb.* i. e. A *plain*, *Field*. The Capital of ſeveral Cities in the Plains of *Jordan*, which God deſtroyed by Fire and Brimſtone from Heaven, as a juſt Vengeance upon their Idolatry, Luxury, and ſuch Wickedneſs as the Laws of God made to be puniſhed with the moſt ignominious Death. *Gen.* 19. ‡ ORS. That Plain was called *Pentapolis*, *Gr.* i. e. five Cities: becauſe there were ſo many Cities in it, *viz.* *Sodom*, *Gomorrah*, *Admah*, *Zoboim* and *Zoar*.

(*e*) *Gibeah*, or *Gibeon*; *Heb.* i. e. A *Hill*. A Metropolitan City of the Tribe of *Benjamin*, ſituated upon a Mountain four Miles from *Jeruſalem* towards the North. The Citizens were Sons of *Belial*, moſt abominable and wicked Wretches, without the leaſt Fear of God. This was the Birth-Place of *Saul* the firſt King of *Iſrael*.

(*f*) *Javan*; *Heb.* i. e. *Making ſad*. He was the fourth Son of *Japhet*, and the Grandſon of *Noah*. He and his Poſterity firſt peopled that Part of *Greece*, which was called *Ionia* from him. So *Alexander* the *Great* is called the King of *Javan*, Dan. 8. 21. See *Gen.* 10. 2. And the *Tartars* call *Greece*, *Jamar* from hence.

(*g*) *Titan*; XIV. *Heb.* i. e. *Born* of the *Earth*: Becauſe he and all theſe other Gods were ſaid to be born of Heaven and Earth. This Fable ſignifies the Sun.

whoſe Birth-right was ſaid to be ſeiz'd by his younger Brother SATURN; (*b*) and he found like Meaſure from mightier JOVE, who was his Son by his Siſter RHEA; (*i*) ſo the uſurping JUPITER reign'd.

THESE Idols were firſt known in CRETE, (*k*) and IDA,

(*b*) *Saturn*; XV. *Heb.* i. e. *Hid, Lat.* i. e. *A Sower* or *full of Years*, i. e. *Old:* The moſt antient of all the Heathen Gods, the youngeſt Son of Heaven and Earth, whom the Poets made the Grand-father of all the Gods, and Father of *Jupiter*. In the *Greek*, *Kronos*, i. e *The God of Time*. *Titan* was his elder Brother; therefore *Milton* here calls him, *younger Saturn*, and in another Place, *Old Saturn*, becauſe he was the *God of Time*; which was the oldeſt of them all. *Saturn* was a wiſe Prince, but unfortunate; for his Son *Jupiter* expelled him the Kingdom of *Crete*, from whence he fled into *Italy*, and taught thoſe People Husbandry, Plowing, Sowing and the uſing of the Scythe. *Saturn* is *Adam*, who hid himſelf from God, *Gen.* 3. 8. or *Noah*, who was the Father of Men, the Inventor of Husbandry, Wine, Architecture, Navigation, *&c.*

(*i*) *Rhea*; XVI. *Gr.* i. e. *Flowing*. The Daughter of Heaven and Earth, the Wife and Siſter of *Saturn*, and Mother of *Jupiter*: She is called alſo, *Sylvia* and *Ilia*. This Fable repreſents *Eve* and the Earth, which floweth with the Abundance of all good Things, for the Uſe and Comfort of Mankind. For the old Heathens worſhipped and feared Things according as they were good and uſeful, or terrible to themſelves, as the Sun, Moon, Crocodile; and ſome adored the Devil, that he might not deſtroy them? which the wild *Americans* do ſtill.

(*k*) *Crete*; *Heb.* i. e. *An Archer*: Becauſe theſe People were excellent Archers. At firſt it was called *Curete* from the *Curetes*, *Gr.* i. e. *Shorn*; becauſe they cut off all the Hair of their Heads; they came from *Paleſtina*. The *Greeks* called it *Hekatompolis*, i. e. The Iſland with 100 Cities. It is one of the largeſt Iſlands in the *Mediterranean* Sea, in the Mouth of the *Archipelago*, between *Greece* and *Africa*, 240 Miles from Eaſt to Weſt, 80 from South to North; about 600 Miles in Compaſs; and about 600 Miles from *Jeruſalem* to the Weſt, 600 from *Conſtantinople*, and 300 Miles from *Cyprus*. It is now called *Candia*, i. e. An *Intrenchment*, from the chief Town, built by the *Saracens*, A. D. 823. The *Venetians* bought it from the Marquis of *Montſerrat*, A. D. 1204. But the *Turks* took it from them, A. D. 1669. There *Jupiter* is ſaid to be both born, brought

IDA, (*l*) and thence upon the Top of OLYMPUS, (*m*) cover'd with Snow; they rul'd the middle Air, which was their higheſt Heaven; or on the Cliff of DELPHOS, (*n*) or in DODONA, (*o*) where Oracles were; or

brought up, and buried. The old *Cretians* were famous for Lying, See *Titus* 1. 12. which St. *Paul* quoted from *Epimenides*.

(*l*) *Ida*; *Lat.* from the *Gr.* i. e. *A Proſpect*: Becauſe upon it one had a fair View of the whole Iſland of *Crete*, the adjacent Countries and Seas. A famous Mountain in that Iſland, where *Jupiter* was nurſed in a Cave. It is now called *Pſiloriti*, *Gr.* i. e. The *Little Hill*: And from it *Jupiter* is called *Idæus* by the old Poets.

(*m*) *Olympus*; *Lat.* from the *Gr.* i. e. *All ſhining*, *clear* and *ſerene*. It is the Name of ſeveral Mountains; but here, of that between *Theſſaly* and *Macedon*: So high, that no Clouds or Darkneſs appeared upon it, and was covered with Snow; therefore it is called Cold: The Poets uſed it for Heaven; and ſaid that *Jupiter* reigned there, therefore he is called *Jupiter Olympius*. *Anaxagoras* found it but one Mile and a Quarter in perpendicular Height, as *Plutarch* relates. It extends from Eaſt to Weſt, and the Top of it extended a great Length all of a Height; yet ſome Part of the *Alps* is much higher, Clouds are ſeen ſometimes upon it, neither is it always covered with Snow, as the Antients reported.

(*n*) *Delphian*, of *Delphi*, from *Adelphoi*, *Gr.* i. e. *Brothers*; becauſe *Apollo* and *Bacchus*, both Sons of *Jupiter*, were worſhipped there. Or from *Delphos*, the Founder of it. It was very antient, and flouriſhed 100 Years before the *Trojan* War; the firſt, moſt magnificent and richeſt of all the Oracles of *Apollo*, and of all the other Gods. An antient City in *Bœotia*, at the Foot of *Parnaſſus*, built upon a ſteep Rock, without any other Walls; now *Delpho*. There was a magnificent and famous Temple and Oracle of *Apollo*, whether all Nations reſorted for Anſwers in all dubious Affairs; and enriched with the moſt valuable Gifts; therefore he was called *Apollo Delphius*. It had its Original from a Flock of Goats, that reſorted there, and from an enthuſiaſtical Girl. In it was kept a perpetual Fire; which Cuſtom they borrowed from *Moſes*.

(*o*) *Dodona*; *Lat.* from the *Gr.* i. e. *Sounding* Day and Night: Or becauſe it was built by *Dodon* the Son of *Javan*, and Grandſon of *Japhet*, the Captain of a Colony, which firſt inhabited that Part of *Epirus*, *Gen.* 10. 4. A famous and antient Town in *Chaonia*, on the Weſt Side of *Epirus*; famous for the *Vocal Foreſt* and *Oracle* of *Jupiter*, where the Oaks conſecrated to him, gave Anſwers; from thence he was called *Dodonæus*. *Heſiod* ſays, it was the moſt antient of all the Oracles of *Greece*.

or were diſpers'd through GREECE, with all thoſe who with old SATURN fled over the ADRIATICK (*p*) Sea into the Weſt, and roam'd over the Kingdoms and Iſlands of the Earth.

CHAP. III.

Satan, *though ſenſible of the Diminution of his Glory, directs his Speech to the Fallen Angels, and comforts them with Hope yet of regaining Heaven. Then tells them of a new World, and a new Kind of Creature to be created, according to an antient Prophecy, or Report in Heaven; and threatens the Deity: Which the rebellious Angels all aſſent to.*

ALL theſe and many more appear'd in Multitudes, but with down-caſt Eyes, and full of Shame; yet not ſo but that there appear'd ſuch Looks, wherein ſome Glimpſe of Joy faintly was ſeen; to have found their chief Captain not in Deſpair, and to have found themſelves not utterly annihilated; which was alike evident from his doubtful Countenance: But SATAN ſoon recollecting his uſual Pride, with lofty Words, which had a Reſemblance of Worth but not the Reality, gently rais'd their fainting Courage, and for a little Time put off their Fears. Then immediately he commanded, that at the warlike Sound of loud Trumpets, and of Clarions,

(*p*) The *Adriatic* Sea, now, the Gulf of *Venice* or *Illyria*; which ſeparates *Greece* and *Illyricum* from *Italy*. *Saturn* paſs'd over it when he fled into *Italy*; where he propagated the *Phœnician* and *Græcian* Idolatry, Arts and Sciences; for which he was entertained by *Janus* the King of it, and deified after his Death. Theſe Inſtitutions made Men ſo happy, that the Poets called that Time, the *Golden Age*. *Saturn* is *Adam*; and that Age, the State of Innocence, before his Fall.

ons, his mighty Standard ſhould be ſet up: AZAZEL, (q) a powerful Cherub, claim'd that proud Honour as his Right; who forthwith from the glittering Staff ſpread out the Imperial Enſign; which lifted up high, ſhone like a Comet ſtreaming to and fro in the Wind, adorn'd with rich Workmanſhip and golden Luſtre, being Seraphic Trophies and Arms; mean Time the warlike Muſick of SATAN, was blowing with ſuch Sounds as ſtir up to Battle; at which the whole Army ſent up a Shout that ſhook Hell, and pierc'd farther to the great Space. In a Moment Ten Thouſand Banners were ſeen to riſe thro' the Gloom into the Air, waving with Colours ſuch as are ſeen in the Sun at his Riſing; and with them were lifted up a vaſt Number of Spears, and Helmets, and Shields, joined together in Order of Battle, of extream great Depth. Soon after they begin to move in exact Order, not unlike the GREEKS to the Sound of Flutes and Pipes, ſuch as rais'd the Spirits of the Heroes (r) of old to nobleſt Heights, and breath'd deliberate, firm, and unmov'd Valour, inſtead of Rage, with leſs Dread of Death, than of Flight, or Cowardice; Nor did ſuch Muſick want Power to mitigate and aſſwage, with ſolemn and grave Sounds, troubled Thoughts; and to drive away Anguiſh, Doubts, Fears, Pain, or Sorrow, from the Mind of Mortals or Immortals.

THUS,

(q) *Azazel*, or *Gnazazel*; *Heb.* i. e. A *Goat going away*, or *ſent away*. The *Scape Goat*, which bore all the Sins of the People into the Wilderneſs, and died there, *Levit.* 16. 7. A Type of Chriſt. But others take it for a Devil, therefore *Milton* very properly makes him to be Satan's Standard-Bearer in chief.

(r) *Heroes*; *Lat. Gr.* i. e. *Great* and *illuſtrious* Men, renowned for their Valour, Wiſdom or virtuous Deeds; for which they were deified and highly celebrated after Death: As *Jaſon*, *Achilles*, *Hercules*, &c.

THUS they, united with all their Force, and fix'd in Thought, march'd on in Silence, to ſoft Pipes, that in ſome Meaſure eas'd their painful Steps over the burnt Soil: And now they ſtand advanc'd in Sight, a terrible Front, dreadful in Length, and in dazzling Armour, after the Manner of old Warriors, with Spear and Shield, waiting what Commands their mighty Chief had to give out; he caſts his experienced Eye thro' the armed Files, and croſs the whole Battalion, by which Means he obſerved their due Order, their Countenances, and Statures, ſhewing them like Gods; at laſt he numbers them.

AND now his Heart ſwells with Pride, and valuing himſelf upon his Strength he glories; for never ſince did ever any created Man meet ſuch Force, not in the moſt numerous and powerful Armies, which if nam'd with theſe, could only deſerve to be compar'd to a ſmall People in INDIA, known to us by the Name of Pigmies; tho' all the Brood of Giants that are ſaid to have made War againſt the Gods, were join'd with the Race of Heroes, who fought at THEBES (*p*) and TROY, (*q*) with auxiliary Deities mix'd on each Side; and

(*s*) *Thebes*, *Lat. Gr.* from the *Phœn.* i. e. *Dirt* or *Mud*; becauſe it was covered with Water, Snow and Dirt in the Winter Time. A famous City of *Bœotia* in *Greece*, built by *Cadmus*, or at leaſt the Citadel of it, which was called *Cadmæa*, from him. There *Cadmus* with his Heroes fought: There alſo *Eteocles* and *Polynices*, Sons of *Oedipus*, fought one againſt another; and there *Hercules* the Giant was born, who ſlew the *Centaurs*, the *Nemæan* Lion, the Monſter *Hydra*, and the wild Boar of *Erymanthus*, near *Thebes*, &c.

(*t*) *Troy*, *Ilium*, *Ilion* and *Ilios*; *Lat.* from the *Gr.* from *Ilus* the fourth King of *Troy*, who enlarged it, and gave it that Name. It is called alſo *Troy*, from *Tros*, the ſecond King; founded by *Erythonius*, about A. M. 2574. The City of *Troy* in *Phrygia*, in the *Leſſer Aſia*, three Miles from the *Ægean* Sea, upon the River *Xanthus*, near Mount *Ida*. What Heroes fought there on both Sides, while the *Greeks* beſieged it,

and what makes a great Noiſe in Fable or Romance, of King ARTHUR (*u*) attended by BRITISH (*x*) Knights, and all thoſe who ſince that, either Chriſtian or Infidel, have diſtinguiſh'd themſelves at Jouſts (*y*) and Tournaments, in ASPRAMONT (*z*) or MONTALBAN, (*a*) DAMASCUS, (*b*) or MOROCCO, (*c*) or TRE-

it ten Years, and then raz'd it, 432 Years before the Building of *Rome*, is well known to all, who have read *Homer*, *Virgil*, *Ovid* and other Poets.

(*u*) King *Arthur*, *Brit.* i. e. A *ſtrong Man*, King *Arthur* was crowned, A. D. 516, and was a famous Hero in old *Britiſh* Hiſtory. They ſay, he fought 12 Battles with the *Saxons*, with vaſt Valour and Succeſs. He combated alſo with many foreign Knights and Champions, died in the 90th Year of his Age, and 34th Year of his Reign.

(*x*) *Britiſh*, of *Britain*, *Heb.* and *Phœn.* i. e. *The Land of Tin*: or *Brit.* i. e. *painted*, becauſe the old *Phœnicians* dug Tin out of *Cornwall*, &c. and the old *Britons* painted themſelves with *Woad*, &c. to make themſelves appear more terrible in War, as the *Picts* in *Scotland*, and the wild *Americans* do to this Day.

(*y*) *Jouſts*, which was a very antient Diverſion, when the Combatants mounted on Horſeback, armed, adorned with Feathers and Lances in their Hands, run at one another a full Gallop, one on one Side, and the other on the other Side of a low Rail. This Sort of Exerciſe (called Jouſts and Tournaments in the Old *French*) was firſt introduced into *Germany*, at *Magdeburg*, A. D. 835, by *Henry* called the *Fowler*, a *Saxon* Prince, who was elected Emperor of *Germany*, ſome time after *Charles the Great*, by *Manuel Comnenus*, Emperor of *Conſtantinople*, about A. D. 1114. by K. *Henry* IV. in *Smithfield*, before the *Engliſh* Nobility, A. D. 1409. But was uſed among the old *Saxons*, as a Trial of Manhood and Innocence; and called by them *Kamp-Fight*, now by us a *Duel* and *Combat*. *Lat. Fr.* i. e. A *Fight between two* Men.

(*z*) *Aſpramont*; *Lat.* i. e. A *rough*, *rocky Mountain*; a feigned Name in old Romances.

(*a*) *Montalban*; *Lat.* i. e. A *white Mountain*. A Mountain diſtant 12 Miles from *Rome* in *Italy*; whereon the deciſive Combat was fought between the three *Horatii* on the Side of the *Romans*, and the three *Curiatii*, on that of the *Albans*. Some take it alſo for *Montaubain*, in *France*, and others, for a feigned Name in Romances.

(*b*) *Damaſcus*; For therein it is ſaid that *Cain* and *Abel* the firſt Heroes fought for Life and Death, *Gen.* 4. 8.

(*c*) *Morocco*; *Heb.* i. e. *Weſt*, or *Arab*, i. e. A *Government*, *Gr.* i. e. *Black*; becauſe it is Weſt

TREBISOND; (*d*) or those who were ſent from the Shores of AFRICK, (*e*) when the Powers of (*f*) CHARLEMAIN,

Weſt from *Canaan*, and the People are Black. The *Romans* called it *Mauritania*, i. e. The Country of the *Mauri*, whom we call *Moors* and *Blacks*. A large, pleaſant and fruitful Kingdom in *Africa*, upon the *Atlantic* Ocean. It is 300 Miles long, and 180 Miles broad; and is divided into ſeven Provinces. *Morocco* is very large and was the capital City of it; but now *Fez* enjoys the Honour. This Country contains many *Romans* Antiquities ſtill. Here King *Juba* acted the Hero with *Pompey*, *Curio*, *Scipio*, *Cæſar*, &c.

(*d*) *Trebiſond*, or *Trabiſond*; by the *Greeks*, *Trapeza*, i. e. a *four-footed Stool*, becauſe it reſembles that. The capital City of *Cappadocia*, and the Seat of a *Turkiſh* Governor, near the *Euxine* Sea. This Country is ſaid to have been the Land of the *Amazons*, afterwards the Seat of the *Parthian* Empire. *Alexis Comnenus* founded this Empire, when the *Turks* took *Conſtantinople* from him, A. D. 1204. *Muhammed the Great* took it from the *Greeks*, A. D. 1461, ſo it has continued in their Poſſeſſion. The *Greeks* now call it *Romania*, through a Miſtake.

(*e*) *Afric*, for *African*, from *Africa*, *Arab.* i. e. An *Ear of Corn*, becauſe it is very fruitful in Corn in the Vallies; or from *Iffriſki* or *Iffriſkiſh*, an *Arabian* Prince. The *Tartars* and *Indians* call it *Magrib* and *Al-Grib*, i. e. The *Weſt*, on Account of its Situation in Reſpect to them. Its ancient Names were *Olympia*, *Oceana*, *Eſchatia*, *Coryphe*, *Heſperia*, *Æria*, *Ortygia*, *Ammonia*, *Æthiopia*, *Ophiuſa*, *Cephenia*, *Cyrene*, *Lybia*. *Africa* is the largeſt Peninſula in this Part of the World, encompaſs'd with the Sea, except the Iſthmus of *Suez*, which is 18 Leagues or 64 Miles long. It is one of the four grand Parts of the Earth, larger than *Europe*, much leſs than *Aſia*, extending from N. to S. about 4800 Miles, and from E. to W. 4800 Miles. It lies almoſt under the Torrid Zone, is exceſſively hot, barren and ſandy, very imperfectly known to the Antients, who thought it was not habitable, and even to us this Day, in the inland Regions. It was peopled by the Poſterity of *Ham*, who bear his Curſe to this Day, for they have been always Slaves to other Nations, *Gen.* 9. 25. Chriſtianity flouriſh'd there in the firſt Ages, *Tertullian*, St. *Auguſtin*, St. *Cyprian*, were glorious Lights therein; but alas! now they are almoſt all Heathens and *Mahammedans*. Chriſtianity was weakned by the Invaſion of the *Goths* and *Saracens*, and laſtly of the *Mahammedans*, A. D. 722.

(*f*) *Charlemain*, *Fr.* i. e. *Charles the Great*. In the *Teut.* and *Sax.* it ſignifies *ſtrong*, *ſtout*, *valiant*. A mighty Hero, a valiant and pious Prince, born A. D. 742. He was King of *France*, and made Emperor of *Germany*,

LEMAIN fell by FONTARABIA. (g) Thus far were theſe beyond the Compariſon of any mortal Valour, yet they obſerv'd their dread Commander; he, in Shape and Geſture proudly eminent, ſtood like a Tower; for his Form had not loſt all her firſt Brightneſs, nor did he appear leſs than an Archangel ruin'd, and a great Exceſs of Glory obſcur'd: As when the Sun newly riſen looks thro' the miſty Air, which hinders his Beams from piercing through; or when from behind the Moon in dim Eclipſe, he ſheds a bad Influence on half the Nations, and perplexes Monarchs with Fear of Change; ſo darkned was the Archangel, yet he ſhone above them all, but deep Scars of Thunder had mark'd his Face, and Care was viſible on his faded Cheeks, but under Brows of dauntleſs Courage and conſiderate Pride, that watch'd for Revenge. His Eye was cruel, but caſt Signs of Remorſe and Compaſſion, to behold his Companions, or rather thoſe

Germany, A. D. 800. Crown'd at *Rome* by Pope *Leo* III. with the Title of *Cæſar Auguſtus* and the two-headed Eagle, to make the *Roman* and *German* Empire, which he poſſeſs'd in great Part. A victorious, learned, liberal, juſt and pious Prince; therefore he was dignify'd with the Title of moſt Chriſtian King, which the *French* Kings have enjoy'd ever ſince. He dy'd peaceably at *Aix la Chaple*, *Jan.* 28, A. D. 814, of his Age 72, Reign 45, and was buried there. *Frederick* I. took his Body out of the Sepulchre, out of which were taken a great Number of Reliques and Rarities, which he had collected in his Life-Time; but not like the Riches found in King *David*'s

(g) *Fontarabia*; *Span.* from the *Lat.* i. e. *A rapid Stream.* A very ſtrong Fort and City on the Frontiers of *Spain* in *Biſcay*, on the Mouth of the River *Ridoſſa*, near St. *Sebaſtian*, and well fortify'd on the Borders of *France*, which hath frequently beſieg'd it, but in vain. ‡ OBS. This Expedition and Fall of *Charles* the Great, with his Nobles at *Fontarabia*, related by Mr. *John Turpin*, is entirely falſe and fabulous. But Poets do not regard Exactneſs of Hiſtory nor Chronology, provided a Fiction may help them out, and pleaſe their Readers. For *Æneas* was 300 Years after Queen *Dido*, tho' *Virgil* makes them contemporary, as St. *Auſtin* proves in his Book, Of the City of God, and *G. Hornius* in his Arca Noæ, P. 358.

thoſe who had follow'd him in his Crime, (whom he had beheld far otherwiſe once in Bliſs) condemn'd now to have their Lot in Pain for ever; Millions of Spirits for his Fault depriv'd of Heaven, and for his Apoſtacy flung from eternal Splendors; yet how faithful they ſtood, tho' their Glory was wither'd! As when Lightning hath ſcorch'd the Oaks, though their Tops be ſing'd and bare, their ſtately Trunks ſtill ſtand upon the blaſted Heath. SATAN now prepares to ſpeak, whereon they bend their doubled Ranks from Wing to Wing, and ſo half encloſe him about with all his Peers. They all kept mute, thro' Attention; and thrice he attempted to ſpeak, and as many Times, in Spite of all his Scorn, Tears, ſuch as Angels may be ſaid to weep, burſt forth; but at laſt, mixing his Words with a great many Sighs, he ſaid:

YE Numbers of immortal Spirits! Powers, matchleſs except with the ALMIGHTY! and even that Striſe was not inglorious, tho' the Event was fatal, as this Place teſtifies, and this ſad Change, hateful to utter; but what Power of Mind, foreſeeing or foretelling from the Depth of paſt or preſent Knowledge, could have fear'd how ſuch united Force of ſo many Gods, and ſuch as ſtood like theſe, could ever be defeated? For who can yet believe, tho' after ſome Loſs, that all theſe powerful Legions, whoſe Expulſion hath almoſt empty'd Heaven, ſhall fail to aſcend up thither again, by the Power of their own Strength, and again take Poſſeſſion of their native Seat? Bear witneſs againſt me, all the Hoſt of Heaven, if different Counſels, or any Danger ſhunn'd by me, have loſt our Hopes: But he who reigns now the Monarch in Heaven, 'till then ſat on his Throne, as one ſecure, upheld by old Repute, by Cuſtom, or Conſent, and his Royalty and State put forth at full, but always conceal'd his Strength, which encourag'd us in our At-

tempt, and occaſion'd our Fall. Henceforward we know his Might and our own, ſo as neither to provoke him to new War, or very much to fear War, being provok'd. Our better Part remains, we are ſtill able by cloſe Deſign, by Fraud, or Guile, to bring to paſs what we could not effect by Force; ſo that he at length may come to learn from us, that he who overcomes by Force, has overcome but Half his Foe. Time may produce new Worlds, of which there went a common Report in Heaven, that before it was long he intended to create one, and therein fix a Generation, whom his choice Regard ſhould favour equal with the Angels in Heaven: Thither, if it be but to pry, ſhall perhaps be our firſt Sally; thither, or elſewhere, for this infernal Pit ſhall never hold celeſtial Spirits in Slavery, nor the Abyſs cover us long under Darkneſs: But a full Council, and a good Deliberation among us, muſt bring theſe Thoughts to Perfection: Peace is deſpair'd of, for who can think of ſubmitting? War then, either proclaim'd or deſign'd, muſt be reſolv'd on.

SATAN finiſh'd his Speech, and in Approbation of his Words were drawn Millions of flaming Swords, from the Thighs of mighty Cherubim. The ſudden Blaze made a Light in Hell: They rag'd highly againſt the HIGHEST, and graſping their ſounding Shields fiercely in their Arms, beat an Alarm for War, hurling them with Defiance towards Heaven.

CHAP.

CHAP. IV.

The Associates of Satan *build* Pandæmonium, *and the infernal Peers sit there in Council.*

NOT far off there was a Mountain, from whose Top rolling Smoak and Fire proceeded; the other Parts of it firm and the Surface of it shone with a bright Gloss; (an undoubted Sign that in it was contain'd mineral Ore, ripen'd by Sulphur) thither, with Speed, repair'd a Multitude of the Devils; just as Bands of Pioneers (*b*) march before a Royal Camp, arm'd with Spades and Pickaxes, to trench a Field or cast a Rampart. MAMMON (*i*) led them on; he was the vilest and darkest Spirit that fell from Heaven, for even in Heaven his Looks and Thoughts were always inclin'd downward, admiring more the Riches of Heaven's Pavement, (*k*) which

(*b*) *Pioneers* or *Pioniers*; *Fr.* a Milit. T. Labourers going before an Army, to dig up Trenches, to level Ways, undermine Castles, &c.

(*i*) *Mammon*; *Phœn. Carthag.* from the *Heb.* i. e *Riches.* The God of Plenty and Wealth among the *Phœnicians, Hebrews,* &c. The *Pluto* of the *Greeks* and *Romans.* He is beautifully painted here, and his Name is repeated, to add the greater Force to the Sense.

(*k*) *Pavement*; *Ital. Sp. Lat.* i. e. *Beaten* or *trod on*; a paved Floor, a Causeway, a Ground-Room in a House. Here, the Floor of Heaven, represented by St. *John* to be paved with pure Gold, which *Mammon* lik'd best. See *Revel.* And the Building of the Wall of it was of Jasper; and the City was pure Gold, like unto clear Glass. And the Foundations of the Wall of the City were garnish'd with all Manner of precious Stones. The first Foundation was Jasper, the second a Saphire, the third a Chalcedony, the fourth an Emerald. The fifth Sardonyx, the sixth Sardius, the seventh Chrysolite, the eighth Beryl, the ninth a Topaz, the tenth a Chrysoprasus, the eleventh a Jacinct, the twelfth an Amethyst. And the twelve Gates were twelve Pearls; every several Gate was of one Pearl; and the Street of the City was pure Gold, as it were transparent Glass.

which was pure Gold, than any Thing ſpiritual, or belonging to GOD, or to be enjoy'd in beatific Viſion: Firſt taught by his Suggeſtion, MAN alſo examin'd, and with wicked Hands rifled the Bowels of the Earth, to find out Gold and other Riches, which had better have lain there ſtill. The Crew of MAMMON had ſoon open'd into the Mountain a large Paſſage, and digg'd out Gold; (let Nobody admire that Riches grew in Hell, ſince that Soil may beſt ſuit with the Root of all Evil) and here let thoſe who boaſt in mortal Things, and talk with Wonder about BABEL (*l*) BABYLON, and the Pyramids of EGYPT, (*m*) learn how their greateſt Pieces of Architecture, built for Fame with Strength and Art, are eaſily outdone by reprobate Spirits; who can perform in one Hour, what they in an Age, with continual Labour and innumerable Hands, ſcarcely can.

A SECOND Multitude, not far off on the Plain, in many Pits, that underneath them had Streams of melted Fire iſſuing from the Lake, with wonderful Art produc'd the maſſy Ore, ſeperating each Kind, and ſcumming the Droſs. A third Party, at the ſame Time, form'd within the Ground various Moulds, and by a ſtrange Conveyance from the boiling Pits, fill'd every hollow Place; as in an Organ (*n*) from one

(*l*) *Babel*; *Heb.* i. e. *Confuſion*; becauſe God there confounded the Language of thoſe impious Builders of that Tower, *Gen.* 11, 1. 10. From thence comes *Babble*, i. e. to ſpeak Nonſence, or Words that are not underſtood by other Men.

(*m*) The Walls of *Babylon*, and the Pyramids of *Egypt* near *Memphis*, which are two of the ſeven Wonders of the World, laſting and mighty Monuments of human Art and Power; but in nothing comparable to thoſe of the Fallen Angels, as appears from their Infernal Hall in Hell.

(*n*) *Organ*; *Lat.* from the *Gr.* i. e. *The Inſtrument*. A Muſic. T. a Muſical Inſtrument; ſo call'd, becauſe it is eſteem'd the chiefeſt and principal of all Muſical Inſtruments. In *Heb.* the Name of it ſignifies Lovely and delightful. It was one of the firſt in the World, invented by *Tubal*, *Gen.*

one Blaſt of Wind, the Sound-Board breathes to a great many Rows of Pipes. Preſently a very large and mighty Building roſe out of the Earth, like an Exhalation, at the Sound of pleaſant Symphonies and ſweet Voices. It was built like a Temple, where Pilaſters (*a*) were ſet round, and DORIC (*p*) Pillars overlaid with golden Architrave: (*q*) The Roof was fretted (*r*) Gold, nor was there any Want of Cornice, (*s*) or Freeze, (*t*) engrav'd with boſſy (*u*) Ornaments: BABYLON (*x*) nor GRAND CAIRO (*y*) never

Gen. 4. 21. and very much us'd by the Ancients, *Job* 21. 12. *Pſalm* 150. 4.

(*o*) *Pilaſters*; *Fr. Ital.* from the *Lat.* i. e. *Little Pillars.* A T. of Archit. A Kind of ſquare Pillar made to jut out of the Wall of any curious Fabrick.

(*p*) *Doric*; *Fr. Lat. Gr.* i. e. of or belonging to the *Dores.* A Term of Archit. It is one of the five Orders of Architecture, from *Dorus* King of the *Dorians* in *Achaia*, who built a magnificent Temple to *Juno* at *Argi*, which was the firſt Model of this Order.

(*q*) *Architrave*; *Fr. Gr.* i. e. The *chief Head of a Pillar.* A T. of Archit. It is a Moulding next above the Chapiter or Head of a Column or Pillar.

(*r*) *Fretted*; *Ital. Fr.* from the *Lat.* A T. of Archit. An Ornament of two Lifts interwoven and at an equal Diſtance, with ſeveral Breaks and Indentures, i. e. All this Workmanſhip was of pure ſolid Gold.

(*s*) *Cornice* or *Cornish*; *Fr. Lat.* from the *Gr.* A *Horn.* A T. of Archit. It is the third or higheſt Part of the Freeze, extending out like an Horn or Point in Building.

(*t*) *Freeze* or *Frieze*; *Fr.* i. e. A *Ruff* or *Fringe.* A T. of Archit. It is the round and broad Band of a Pillar, between the Architrave and the Cornice.

(*u*) *Boſſy*; *Fr.* belonging to a Boſs, i. e. A Knob or Stub ſwelling out. Another Term of Architecture.

(*x*) *Babylon*; *Heb.* from *Babel*, i. e. *Confuſion.* A very noble and antient City in *Chaldea*, upon a vaſt Plain, built near the old Tower upon the *Euphrates*. It was founded by *Nimrod* before the Separation and Confuſion of Languages, *Gen.* 10. 10. therefore that Country is called the Land of *Nimrod*, *Micah* 5. 6. But was augmented, beautified, and fortified by *Ninus*, *Semiramis*, *Nebuchadnezzar*, &c. and that's the Reaſon why ſeveral Hiſtorians aſcribe the Foundation of it to different Princes. It was the Metropolis of *Aſſyria*, 'till *Seleucia* eclips'd the Glory of it, and the firſt Seat of Monarchy in the World. The Walls of it were 60 Miles in Circuit, 50 Cubits high, and 87 Foot thick,

(y) never equall'd in all their Glory ſuch Magnificence, tho' to enſhrine BELUS (z) or SERAPIS, (a) which were their Gods; or whether it were Seats for their Kings, when EGYPT ſtrove with ASSYRIA (b) in Wealth, Superfluity, and Luxury. The infernal Palace which the Devils had built, was of a pompous Height, and preſently the Doors opening their brazen Folds, diſcover'd

thick, ſo that ſeveral Coaches might paſs upon them, and eſteemed one of the ſeven Wonders of the World. This was the oldeſt, largeſt, moſt magnificent, and famous City upon Earth, 'till it was ruin'd by *Cyrus*, *Darius*, *Seleucus*, *Orodes*, and *Alexander* the Great; he took it, found immenſe Treaſures therein, ſtaid a whole Year, and dy'd there. It is above 40 Miles South-East from *Bagdat*, which is upon the *Tygris*, and is often miſtaken for the old *Babylon*; and about 680 Miles from *Jeruſalem* Eaſtward. It hath been ruinous Heaps, and Dens of wild, ſavage Beaſts, Serpents, and other venemous Creatures, for many Ages paſt, ſo that Travellers dare not approach it, as *Jeremiah* and other Prophets foretold; becauſe of the Idolatry, Cruelty, Oppreſſion, Pride, and other heinous Crimes of its Inhabitants.

(y) *Grand Cairo*, *Alcairo*, or *Alcahoud*; *Arab.* i. e. *victorious* or *triumphant*; becauſe *Mauxemus* founded it in the Aſcendant of *Mars*, who conquers the World. Others from *Al*, the, and *Kar*, City, i. e. The City, by Way of Eminence. The *French* call it *Grand Caire*, *i. e.* The great City. It is the chief City of *Egypt* now, built out of the Ruins of the old *Memphis*, on the Eaſt Side of the *Nile*, but *Memphis* ſtood on the Weſt Side and a little below it, above the firſt Diviſion of that River. Old *Cairo* was upon the Bank of the River, but new *Cairo* is about three Miles from it.

(z) *Belus*; *Heb.* i. e. *Lord*. The Son of *Nimrod*, the ſecond King of *Babylon*, and the firſt Man that was deify'd after Death. He began to reign A. M. 1879, and died A. M. 1914.

(a) *Serapis*; *Heb.* i. e. *A Prince* or *Ox*. The ſame as *Apis*. In the old *Egyptian* Language, from *Ab*, *Heb.* i. e. A Father: For *Joſeph* ſaid, I am a Father to *Pharaoh*, *Gen.* 45. 8. An antient King and God of *Egypt*, thought to be *Joſeph* in Fable; being repreſented with the Figure of an Ox, with the Sun and Moon, and as a Youth with a Buſhel and a Cup. All this agrees exactly to the Character and Station of that worthy Deliverer of their Nation, and provident Statesman. *Herodot.* Lib. 3. C. 28. *Diodor. Sicul.* 1.

(b) *Aſſyria*; *Heb.* i. e. *Bleſſed*, from *Aſſur* the Son of *Sem*, *Gen.* 10.

cover'd within many Rows of ſhining Lamps and blazing Lights, fed with NAPHTHA (*c*) and ASPHALTUS, (*d*) which from the arched Roof hung over the ſmooth Pavement; they were hung by ſubtle Magic, and ſent forth a Light as from a Sky. The haſty Multitude enter'd admiring; ſome prais'd the Work, and ſome the Architect; his Art was known in Heaven, by many a high Tower, where dignify'd Spirits held their Reſidence, and ſat as Princes; whom GOD had exalted to ſuch Power, and given to rule the bright Orders, each in his ſacred Hierarchy. (*e*) Nor was he without a Name or Adoration in antient

10. 11, 12. A large and fertile Country in *Aſia*, joining to *Chaldea*, *Meſopotamia*, *Armenia*, &c. where the firſt grand Monarchy was founded about 115 Years after the Flood, and continu'd for 1300 or 1400 Years. Then it fell into the Hands of the *Babylonians*, *Ninevites*, *Medes*, *Perſians*, *Greeks*, *Romans*, and now of the *Turks* ſucceſſively.

(*c*) *Naphtha* or *Naptha*; *Lat. Gr.* from the *Chald.* i. e. *Dropping*; a Kind of fat, chalky, and bituminous Clay, of a dark Colour, that takes Fire ſooner than Brimſtone; it will draw Fire to it from afar, and is not ſoon quenched. Famous Springs of it are at *Baku* in *Perſia*; they uſe it inſtead of Lamp Oil, and in their Fire-works. It yields a great Revenue to the Emperor of *Perſia*.

(*d*) *Aſphaltus*; *Lat. Gr.* i. e. *Unextinguiſhable*. A Kind of fat burning Clay, like Pitch, found in Pits, and abounding near *Sodom* and *Babylon*. It was uſed inſtead of Mortar, in building the Tower and Walls of *Babylon*, *Gen.* 11. 3. From thence the Lake of *Sodom* is called *Aſphaltites*.

(*e*) *Hierarchy*; *Fr. Lat.* from the *Gr.* i. e. *A ſacred Government*. A Theologic Term. Here, the moſt glorious Government of the Holy Angels in Heaven. It conſiſts, as ſome ſay, of nine Orders, which are divided into the higheſt, middle, and loweſt, viz. 1. Seraphims, Cherubims, and Thrones. 2. Dominions, Principalities, and Powers. 3. Virtues, Angels, and Arch-Angels. The Holy Scriptures, eſpecially St. *Paul*, *Coloſſ.* 1. 16. mention thoſe Degrees of holy Angels; but *Dionyſius* the *Areopagite*, and the Schoolmen explain and rank them as diſtinctly as if they had been in Heaven and ſeen them. And doubtleſs there is as much Variety in the Angelic as there is among Men, Animals, Plants, and Flowers, whereof there are not two of a Kind in every Reſpect alike; which is evidently

Demon-

GREECE; (*f*) and in ITALY Men call'd him MULCIBER (*g*) and feign'd how he fell from Heaven, thrown down by angry JOVE, quite over the Bounds of Heaven; that he fell from Morning to Noon, and from Noon to Evening, a whole Summer's Day, and as the Sun ſet dropt directly down like a Falling Star (*h*) upon LEMNOS. (*i*) Thus they erroneouſly relate it, for he fell long before with theſe rebellious Angels; nor was it of any Advantage to him now, that he had built many Towers in Heaven, neither did he eſcape by all his Engines and Contrivances, but was ſent headlong, with all his Aſſociates, to build in Hell.

IN

Demonſtration of the infinite Wiſdom and Power of the Maker.

(*f*) *Greece*, *Lat.* from the *Gr.* from *Graius*, Son of *Cecrops*, who was one of the firſt Kings of it. An antient and noble Country in *Europe*, upon the *Mediterranean* and *Ægean* Seas, and highly celebrated in Hiſtory.

(*g*) *Mulciber*, *Lat.* i. e. A Melter or Softener of Iron. *Vulcan*, *Jupiter*'s Son and Founder, and God of the Smiths. *Vulcan* is *Tubal-Cain*, *Gen.* 4. 22. His falling from Heaven is nothing elſe, than the Hiſtory of the Fallen Angels, dreſt up in a poetical Fable, which they had by long Tradition from *Noah*, *Moſes*, &c. and from thence it ſpread over all the World. *Vulcan* was a famous Mariner Smith of *Lemnos*. But here, he is taken for ſome grand Devil, whom *Milton* feigns to be the Architect, or Head-Workman of the Infernal Palace.

(*h*) *Falling-Star*; *Sax. Gr.* A Philoſoph. T. It is a fiery Meteor, gender'd in the Air, which appears like a Sky-Rocket, and flieth about; but when the ſulphureous Spirits of it are conſumed, it falleth, flaſhing like a real Star; therefore the Vulgar fancy it to be one, which is really impoſſible in Nature.

(*i*) *Lemnus*; *Lat. Gr.* i. e. *Well fix'd* and *abiding*. A large Iſland in the *Archipelago*, 600 Miles round, oppoſite to Mount *Athos*, dedicated to *Vulcan*; becauſe in his Fall, the Poets ſay, he pitched there, continu'd in it, wrought at the Trade, and made *Jupiter*'s Darts. Here he had a Temple, and was adored as a God. The Fire that breaks out of a ſcorched Mountain, that burns up the Ground, ſo that no Graſs nor Plant grows up to Perfection, but withereth, and makes a hideous Noiſe thereabout, gave Birth to this Fable. It is now call'd *Stalimine* corruptly by the *Turks*.

IN the mean Time ſome of the fallen Angels, by Command of SATAN, and with the Sound of Trumpets, with majeſtic Formality, proclaim throughout all the Hoſt, a ſolemn Council to be held at PANDÆMONIUM, (k) the high Capital of SATAN and his Peers. Their Summons call'd thoſe, who either by Place or Choice were the worthieſt from every Band; they came attended with Hundreds and with Thouſands; all the Entrances were crowded, the Gates and wide Porches, but chiefly the ſpacious Hall, (though it was for Largeneſs like a Field, where Champions are accuſtom'd to ride in arm'd, and defy their Enemy to puſh with the Lance, or to mortal Combat) for the Hall was full, both on the Ground and in the Air, which was crowded with ruſtling Wings. As Bees in the Spring-Time pour forth their numerous Young in Swarms about the Hive, who fly to and fro among freſh Dews, and among freſh Flowers, by the Sides of their Hive, which is new rubb'd with Baulm, and is as the Suburb of their Straw-built City, where they expatiate and confer about their State and Labour; So thick thoſe miſerable Angels crowded about the Palace, but were ſtreighten'd for Room, 'till the Signal was given; when there happen'd a Miracle, for they who but a little while ſince ſeem'd to exceed the biggeſt of Giants, (l) now throng'd without Number, leſs

(k) *Pandæmonium*; *Milt.* from the *Gr.* i. e. *All-Devils-Hall*. The Infernal Court or Palace of all the Dæmons or Devils. † OBS. *Milton*'s pregnant Imagination, Wit, Elocution, and Learning, in the Compoſition and Deſcription of this Court, have far outdone *Ovid*'s in his Deſcription of the Palace of the Sun, and of all other antient Poets; ſo that nothing extant among them comes up to this.

(l) *Giants*; *Lat. Gr.* i. e. *Earth-born*; because the Poets feign'd they were the Sons of *Titan* and the Earth after the Deluge, who made War with the Gods. Men of extraordinary Stature. That there were ſuch before the Flood and ſince, is evident, from *Gen.* 6. 4. *Num.* 13.

leſs than the ſmalleſt Dwarfs, (*m*) and in very little Compaſs; ſmall as Pigmies, (*n*) who live beyond the Mountains of INDIA; or than Fairy (*o*) Elves, (*p*) whoſe Midnight Dancings by the Side of a Fountain or Foreſt, ſome belated Peaſant ſees, or at leaſt dreams ſo; while the Moon ſhining bright, wheels her Courſe nearer to the Earth; they ſeeming to him intent on their Mirth and Dancing, charm his Ear with pleaſant Muſick, and his Heart beats at once with Joy and with Fear. Thus theſe Spirits being incorporeal, reduc'd their immenſe Shapes to Forms that were exceeding ſmall, and were at large, though ſtill without Number, amidſt the Hall of that infernal Court; but far within, like themſelves, and in their own proper Shapes, ſat in Privacy and ſecret Council the Chiefs of the Seraphim and Cherubim, more than a Thouſand

13. 33. *Deut.* 3. 11. from antient Hiſtory, and from modern Experience; for moſt huge Bones of Men have been found in divers Places. *Goliah* was ſix Cubits and a Span, 1 *Sam.* 17. 4. i. e. ſomewhat above 11 Feet *Engliſh*; beſides many other Inſtances.

(*m*) *Dwarfs*; *Sax. Dut. Teut.* i. e. *Crooked, bunched*; Perſons of a moſt low Stature, little and ſmall People. Such are the *Laplanders*, and ſome little Men and Women in all Places.

(*n*) *Pigmies*; *Gr.* from the *Heb. Gomed*, i. e. A *Cubit*, or Palm of the Hand; becauſe they did not exceed a Cubit or a Foot and a half at moſt in Height. A little People ſaid to live on the Mountains of *India* or *Africa*, who had Children at 5 Years of Age, died about eight, that hid themſelves in Caves for Fear of the Cranes, which ſwallow'd them up whole, and had every Thing in Proportion to their Stature and Length of Days. Some think they were a Sort of Apes or Chimpanzees, and not human Creatures; others fancy the Pigmies dwelt in *Lapland*, becauſe the *Laplanders* are all of a low Stature: The *Muſketoe Indians* do not exceed four Feet at moſt, and many of them are much ſhorter. See *Cockburn's Journey*, p. 240.

(*o*) *Fairy*; *Sax. O. E.* from the *Gr.* Of Fairies or little Devils, which haunt the Woods like Satyrs; feign'd to go about dancing in the Woods, in great Companies in the Night-Time. Devils.

(*p*) *Elves*; from *Elf*, *Sax. O. E. Hobgoblings*, miſchievous and

Thouſand Demi-Gods, (q) upon Seats of Gold. The Council was compleat and full, when after a ſhort Silence, and the Summons being read, the grand Conſultation began. (r)

and fantaſtical Spirits, haunting the Woods and deſolate Places, of whom old Women tell ſtrange Fables.

(q) *Demi-Gods*; *Sax. Lat. Semones*, q. *Semi-homines*, i. e. Half-Men or inferior Gods among the *Romans*, i. e. Half-Gods. ‡ Obs. Among the Heathens the Sun was the ſupreme God, their firſt and chief Worſhip was paid to him and other heavenly Orbs, becauſe they were ſo beneficial to them. But as Men degenerated, they deified and adored Dæmons, or their mightieſt Kings and Heroes after Death, with an inferior Veneration, ſuch as *Belus*, *Hercules*, *Saturn*, *Ceres*, &c. Theſe they called Demi-Gods. Here, the Chiefs or Captains among the Fallen Angels, met in this infernal Council.

(r) This Book contains more of the *Hebrew*, *Arabic*, *Phœnician*, and other Oriental Languages; more Antiquity, Hiſtory, both divine and human, Mythology or Fables of the Poets; more antient Geography, &c. than any of the following Books: Although the whole Poem is filled with more Learning of every Sort, than is contain'd in any one Volume extant; in the moſt ſublime, elegant, well connected and ſhort Compaſs. The Characters and Speeches of the Devils are wonderful and aſtoniſhing, moſt proper and maſterly. But his Deſcription of the Pandæmonium tranſcends all human Learning.

The End of the FIRST BOOK.



THE SECOND BOOK OF PARADISE LOST.

The ARGUMENT.

THE Infernal Council began; Satan debates whether another Battle be to be hazarded for the Recovery of Heaven: Some advise it, others dissuade. A third Proposal is preferr'd, mentioned before by Satan, to search the Truth of that Prophecy or Tradition in Heaven, concerning another World, and another Kind of Creature, equal or not much inferior to themselves, about this Time to be created. Their Doubt who shall be sent on this difficult Search: Satan, their Chief undertakes the Voyage alone; is honour'd and applauded. The Council thus ended, the rest betake them several Ways, and to several Employments, as their Inclinations lead them, to entertain the Time 'till Satan return. He passes on his Journey to Hell Gate, finds them fast, and



THE SECOND BOOK OF PARADISE LOST.

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who

who ſat there to guard them; by whom at length they are open'd, and diſcover to him the great Gulf between Hell and Heaven: With what Difficulty he paſſes through, directed by Chaos, *the Power of that Place, to the Sight of this new World which he ſought.*

CHAP. I.

The Conſultation begun, Satan *debates concerning another Battle, in order to recover Heaven: Propoſes to ſearch the Truth of that Prophecy in Heaven, concerning another World and new Creature. Their Doubt who ſhall be ſent on this difficult Search.* Satan *their Chief undertakes alone the difficult Taſk; is honour'd and applauded.*

SATAN ſat high exalted on a Throne of Royal State, which by far outſhone the Wealth of ORMUS, (*a*) or of INDIA, (*b*) or where the ſumptuous Eaſt yields to her Kings rich Pearls and Gold: He was by Merit rais'd to that bad Dignity; and from Deſpair thus high lifted up beyond Hope, aſpires higher ſtill, ambitious to carry on

(*a*) *Ormus, Ormuz,* or *Hormus*: from *Armuza*, a Town of *Carmanica* in *Perſia* near it, *Perſ.* i. e. *Crafty*. It was firſt call'd *Organ* then *Gerra*. A rocky Iſland in the Mouth of the *Perſian* Gulph, 12 Miles from the neareſt Shore of *Perſia*, 15 Miles round, producing nothing but ſome Wood and Salt, and hath not a Drop of freſh Water in it. It was formerly a Kingdom, and had a large Territory in *Kirman*. The *Portugueſe* took it, *A. D.* 1501, built a ſtrong City and Caſtle upon it: Then it became the Glory of Iſlands, and one of the richeſt upon

on a vain War againſt GOD, and not yet enough taught by Events, in this Manner expreſs'd his proud Thoughts and Imaginations.

YE Powers, and other Inhabitants of Heaven! for ſuch you ſtill by Right are call'd, ſince no Deep can hold within its Gulph immortal Vigour, tho' it may be oppreſs'd and fallen: Therefore I give not Heaven for loſt; celeſtial Virtues riſing from this Deſcent, will appear more glorious and more terrible, than from no Fall, and have a Certainty in themſelves to prevent their fearing any ſecond. Though my juſt

upon Earth, from their vaſt Traffick with *India*, *Perſia*, *Arabia*, &c. But through their Avarice and Pride, *Shah Abbas*, King of *Perſia*, i. e. King and Father, aſſiſted with the *Engliſh*, took it from them, with the Loſs of ſeven Millions of Money and much Blood, *April* 25, *A. D.* 1622. They raſed it, and tranſferr'd all the Trade of it to *Gomron*, and four Canons were carry'd from thence to *Iſpahan*; now it is a very poor Place.

(*b*) *India*; from the great River *Indus*, call'd *Sind* by the Natives, *Tartars*, and others, which divides it from *Perſia* on the Weſt; or from *Hadoran* the 5th Son of *Joktan*, who firſt peopled it, *Gen.* 10. 27. Therefore in Scripture it is called *Hodu*, *Havilah*, and *Chus*, i. e. Beautiful and worthy of Praiſe; becauſe it is an exceeding fine, rich Country: By the *Arabs*, *Hind*; by the Natives, *Perſians*, &c. *Hindoſtan*, i. e. The Country of the Blacks, or ſwarthy People; but by us, the Empire of the Great *Mogul*, and the *Eaſt Indies*. It is the largeſt (except *China*) and the richeſt Empire upon Earth, about 1680 Miles in Length, and 1690 Miles in Breadth. It lies between *China* on the Eaſt, and *Perſia* to the Weſt, and upon the *Indian* Ocean, and contains 37 Kingdoms beſides innumerable Iſlands. ‡ OBS. *India* was always eſteemed the richeſt Part of the World, in Gold, Silver, Jewels, Spices, &c. and we have a ſignal Proof of it lately, in thoſe immenſe Treaſures, which *Thamas Kouli Kan* took from the Emperor and others, when he invaded that Empire, *A. D.* 1740. *Nadir Shah* collected to the Value of 87,500,000 *l.* while he continued there: He carried away 25,000,000 *l.* He took from his Officers and Soldiers 12,500,000 *l.* from the Omras or Princes 3,750,000 *l.* The Jewels were worth about 2,000,000 *l.* The Imperial Throne ſet with Diamonds, &c. 2250,000,000 *l.* In Contributi-

one

juſt Right, the fix'd Laws of Heaven, and next your free Choice did firſt create me your Leader, with whatever hath been atchiev'd of Merit, either in Council or in Battle; yet this Loſs (ſo far at leaſt recover'd) hath eſtabliſh'd me much more, in a ſafe and unenvy'd Throne, yielded me with full Conſent. The happier State, which in Heaven follows Dignity, might draw Envy from thoſe of inferior Rank; but who will envy here him, who being in the higheſt Place, is expos'd to ſtand foremoſt againſt the Thunder of GOD, and to be to you as a Bulwark; condemn'd at the ſame Time to bear the greateſt Share of Miſery without End? Where then there is no Good to ſtrive for, there can no Strife ariſe from Faction; for none ſure will claim Precedence in Hell, nor is there any whoſe Share of preſent Pain is ſo ſmall, that he with ambitious Mind will covet more! With theſe Advantages then, thus leagu'd in firm Faith and Accord, more than there can be in Heaven, we now return, to claim our ancient and juſt Inheritance; being more ſure to proſper, than paſt Proſperity could have aſſur'd us: But which may be the beſt Way to obtain our End, whether open War or conceal'd Stratagem, is the Subject of our preſent Debate; whoever can adviſe, let him ſpeak.

HERE SATAN remain'd ſilent; and next him MOLOCH, who aſſum'd a Name of Royalty, ſtood up; he was the ſtrongeſt and fierceſt Spirit that fought in Heaven, and was now grown fiercer thro' Deſpair; his Aim was to have been deem'd equal in Strength with the ALMIGHTY, and rather than be leſs than that,

ons from the People 25,000,000 *l.* Beſides vaſt Sums from petty Kings and Cities, with the Lives of 100,000 Inhabitants. See Mr. *Fraſer*'s Hiſtory of *Kouli Kan*, who gives a more exact Account of all: But that from *Aſtracan* mentioned in the publick Papers, *Sept.* 23, 1740, ſurmounts all Credibility. *Eaſt India* was firſt diſcover'd to the *Europeans* by the *Portugueze*, when *Vaſques de Gania* arrived at *Calicut*, *May* 4, *A. D.* 1498.

that, choſe not to be at all; but having loſt that Hope he loſt all Fear: He made no Account of GOD, or Hell, or worſe, and ſpoke as follows:

MY Sentence is altogether for open War; I boaſt not of Stratagems, for in them I am not ſkilful; let thoſe contrive them who have no better Means to uſe, and when there may be Occaſion for them, not now: For while they ſit inventing, ſhall the reſt, ſo many Millions that ſtand in Arms and impatiently wait the Signal to aſcend, ſit lingering here; Heaven's Fugitives, and accept for their Dwelling-Place this dark and ſhameful Pit, which is the Priſon of his Tyranny, who reigns only by our Delay? No, let us chuſe rather, arm'd with Fury and Hell Flames, all at once to force reſiſtleſs Way over the high Towers of Heaven, turning our Tortures into horrible Arms againſt him who tortures us; when he ſhall hear, to meet the Noiſe of his almighty Thunder, infernal Thunder, and for Lightning, ſee black Fire and Horror ſhot with as great Rage among HIS Angels; and ſee HIS Throne itſelf, mix'd with burning Sulphur and ſtrange Fire, Torments which HE himſelf invented. -----But, perhaps, the Way ſeems hard and ſteep, to ſcale upward upon the Wing, againſt a Foe above us.-----If the ſleepy Drench of that Lake does not ſtill ſtupify, let ſuch bethink them, that we aſcend in our proper Motion, up to our native Seats; Deſcent and Sinking is contrary to our celeſtial Natures. Who were there of late, when our fierce Foe purſu'd us cloſely thro' the Deep, but felt with what Compulſion and Labour we ſunk thus low? The Aſcent then is eaſy, but the Event is fear'd: It is objected, that if we ſhould again provoke HIM, who is ſtronger than us, HIS Wrath may find ſome worſe Way to our Deſtruction; as if thoſe who are already in Hell could fear to be worſe deſtroy'd. What can be worſe

than to dwell here, driven out from Bliſs, and condemn'd in this abhorr'd Priſon to utter Woe; where Pain of unquencheable Fire muſt torment us, without any Hope of End? We are the Objects of HIS eternal Wrath, whenever HIS unmerciful Scourge and the Hour of Torture calls us to Puniſhment: If we were to be more deſtroy'd than this, we ſhould be quite annihilated and expire. What do we fear then? What Doubts do we raiſe, to inflame HIS utmoſt Rage? which rais'd to the Height, will either conſume us quite, and reduce theſe Eſſences of ours to nothing; (which is happier far, than to be miſerable and have eternal Being) or if our Natures be indeed immortal, and we cannot ceaſe to be, then, at worſt, we are on this Side nothing; and we feel by Proof, that our Power is ſufficient to diſturb HIS Heaven, and with continual Aſſaults to allarm HIS fatal Throne, altho' it may be inacceſſible; which, if it is not Victory, it is nevertheleſs Revenge.

HE concluded frowning, and his Look threaten'd deſperate Revenge and dangerous Battle, to any who were leſs than Gods. On the other Side BELIAL roſe up, more graceful and humane in his Carriage; a fairer Perſon did not loſe Heaven; he ſeem'd compos'd for Dignity, and for high Exploits; but all was falſe and hollow; tho' his Tongue was eloquent, and could make the worſe Reaſon appear the better, to perplex and confound the wiſeſt Councils: For his Thoughts were low, induſtrious to Vice, but timorous and ſlothful to nobler Deeds; yet he pleas'd the Ear, and with moving and perſuaſive Oratory began thus:

I SHOULD, O Peers! be very much for open War, (as not the leaſt behind in Hate) if what was the main Reaſon inſiſted upon to perſwade me to it, did not diſſwade me from it, and ſeem to caſt an ill-boding Conjecture upon the Succeſs of the whole; when he, who

who excells moſt in valiant Deeds, ſuſpicious of the Event, builds his Courage upon Deſpair, and conſiders utter Diſſolution as the Scope of all his Aim, after ſome fatal Revenge. Firſt, what Revenge? The Towers of Heaven are always fill'd with armed Watch, which takes off the Poſſibility of all Acceſs: Nay, the Legions of the holy Angels do often encamp upon the bordering Deep, or with darken'd Wings ſcout far and wide into the Regions of Night, and ſcorn all Surprize. Or could we by Force break our Way, and all Hell ſhould riſe at our Heels with blackeſt Rebellion, to confound Heaven's pure Light; yet our great Enemy would remain unpolluted and incorruptible on his Throne, and the heavenly Subſtance not ſubject to any Blot or Stain, would ſoon expel all Miſchief, and victoriouſly purge off all our ineffectual Fires. Thus repuls'd, our final Hope would indeed be flat Deſpair; we ſhould thus exaſperate the Almighty Conqueror to ſpend all his Rage upon us, and that muſt end us; that at laſt muſt be our Cure, to be no more.-----A ſad Cure! for who, tho' full of Pain, would loſe this wiſe and underſtanding Nature of ours; theſe Thoughts, that can wander thro' Eternity; and rather chuſe to periſh, to be ſwallow'd up, and loſt in everlaſting Darkneſs, without Senſe and Motion? And ſuppoſing this to be a Good, and to be choſe before our preſent Pain, who knows whether our angry Foe can give it, or ever will? How he can is quite doubtful, but that he never will is very ſure. Will he, who is ſo very wiſe, at once let looſe his Anger; belike through Want of Power to curb his Paſſions, or at unawares, to give his Enemies their Wiſh, and put an End to them in his Anger, whom his Anger ſaves only to puniſh for ever?-----Wherefore then ſay they who counſel War, why do we ceaſe? We are predeſtinated, reſerv'd, and deſtin'd to eternal Miſery; let us do what we will, what can we ſuffer more, what can we ſuffer

worſe? Is this then worſt, thus in Arms, ſitting and conſulting? What! when we fled ſwiftly, and the afflicting Thunder of Heaven purſu'd and ſtruck us, and we beſought the Deep to ſhelter us? This Hell, ſcorching as it is, then ſeem'd a Refuge from thoſe Wounds. Or when we lay chain'd upon the burning Lake? That ſurely was worſe. What if the ſame Breath that kindled thoſe Fires, again provok'd, ſhould blow them ſeven Times hotter, and plunge us in the Flames; or if from above the God of Vengeance, who has abated for a little Space, ſhould arm again his incenſed Right-Hand to plague us; what if all Heaven were open'd, and this Firmament of Hell ſhould ſpout out its Cataracts (*c*) of Fire? Impending Horrors! threatning hideous Fall upon our Heads: While we, perhaps, deſigning or conſulting glorious War, ſhall be caught in a fiery Tempeſt, and each of us be transfix'd on ſome Rock, the Sport and Prey of continual and racking Whirlwinds; to converſe there with everlaſting Groans, without any Intermiſſion, unpitied and unrepriev'd, and this for Ages without End? This would be worſe, therefore I declare againſt War, either open or conceal'd: For what can Force or Fraud do againſt him? Or who can pretend to deceive his Mind, who views all Things at one View? HE from high Heaven ſees and derides all

(*c*) *Cataracts*; *Ital. Span. Fr. Lat.* from the *Gr.* i. e. Falling down with Force, ruſhing violently downwards. Water-Falls in Rivers from high Rocks, as thoſe of the *Danube* and *Nile*, which makes the Inhabitants deaf for three Leagues, through the hideous Noiſe of their Fall. Many ſuch are in the great River *Tornea* in *Lapland*, and in moſt Rivers that deſcend from high rocky Mountains. But the Cataract of *Nigaria* near *New-York* in *North America*, is the greateſt in the World, being heard above thirty Miles off; for the Fall of it is ſeveral hundred Feet deep. Mr. *Cockburn* ſaw one in *South America* 600 Feet high, and heard the Noiſe of it two Days before they came to it, *Journey*, P. 224. Here the Sluices of Hell Fire let out upon the Fallen Angels.

all theſe our vain Motions: Nor is he more almighty to reſiſt us, than he is wiſe to fruſtrate all our Plots and Stratagems. But it will be ſaid, ſhall we then live here thus vile, who are the Race of Heaven, thus trampled on, thus expell'd, to ſuffer Chains and theſe Torments? By my Advice, better theſe than worſe, ſince inevitable Fate ſubdues us, and an omnipotent Decree; which is the Will of our Conqueror. Our Strength is equal to ſuffer, or to act, nor is the Law unjuſt that ordains it ſo; thus, if we were wiſe, we reſolv'd at firſt, contending againſt ſo great an Enemy, and being ſo uncertain what might happen. I laugh, when thoſe who are bold and adventerous at the Spear, if that fail them, ſhrink, and are afraid of what they knew muſt follow; that is, to undergo Baniſhment, Ignominy, or Bonds, or Pain; if the Victor paſs ſuch Sentence upon them. This is now what we are doom'd to! which if we can ſupport and ſuſtain, our ſupreme Foe may in Time abate of his Anger; and perhaps now we are thus far remov'd, not mind us, if we offend no more, but be ſatisfy'd with what is puniſh'd; and then theſe raging Fires will ſlacken, if his Breath does not blow up their Flames: Our pure Eſſence will at length overcome their noxious Vapour, or elſe being long inur'd to it, at laſt we ſhall not feel it; or chang'd and conform'd to the Place, in Temper and in Nature, we ſhall receive the fierce Heat familiar, and without Pain: What ſeems horrid now will grow mild, and this Darkneſs grow more like Light; beſides what Hope the never-ending Courſe of future Time may bring, what Chance, what Change worth waiting for; ſince our preſent Lot, thinking of Happineſs is but ill, yet though ill, not worſt of all, except we become our own Enemies, and bring more Miſery upon ourſelves.

THUS BELIAL, in Words which appear'd to flow from Reaſon, counſell'd diſhonourable Eaſe and

Sloth, not true Peace; and after him thus ſpoke MAMMON.

IF War be beſt, we war, either to diſinthrone the King of Heaven, or to recover our own loſt Right; We may hope to unthrone him, then, when everlaſting Fate ſhall yield to Chance, and Chaos judge the Strife between him and us; to hope the former is vain, and that argues as vain, the latter, for what Place can there be for us in Heaven, unleſs we overpower him, who is the ſupreme Lord there? Suppoſe he ſhould relent, extend his Mercy, and publiſh Grace and Pardon to us all, upon Promiſe made of new Subjection; with what Eyes could we ſtand humble in his Preſence, and receive ſtrict and ſevere Laws impos'd, to celebrate his Throne with Hymns, and ſing to his Godhead forc'd Hallelujahs? (d) while he our envy'd Sovereign ſits lordly, and his Altar breaths ſweet Odours and ambroſial Flowers, which were our ſervile Offerings: This muſt be our Taſk in Heaven, nay, this muſt be our Delight. How wearisome would be an Eternity ſo ſpent, in paying Worſhip to one we hate! Let us not then purſue that which to do by Force is impoſſible, and if by Leave obtain'd, diſpleaſing; for though it were in Heaven it would be but a State of ſplendid Vaſſalage: Let us ſeek our own Good from ourſelves, and live to ourſelves, though it be in this Diſtance from Bliſs, yet we may be free, and accountable to none, preferring hard Liberty before the eaſy Yoke of ſervile

(d) *Hallelujahs*, from *Hallelujah, Heb.* i. e. *Praiſe ye the Lord.* Songs of Praiſe to God; rather an Invitation to do ſo. This Word is much uſed in the Pſalms, and other Books of the Old and New Teſtament, in the *Jewiſh, Grecian*, and other Liturgies. It is the inceſſant Exerciſe of Angels of the Preſence, and will be that of all the Redeemed for ever and ever in Heaven. See *Rev.* 19. 1. The *Greeks* write it *Allelujah.*

vile Pomp; our Greatneſs will appear the moſt conſpicuous, when we can produce great Things from ſmall, uſeful from hurtful, and proſperous from what is adverſe; and in what Place ſoever we are, thrive under Evil, and out of Pain work Eaſe, thro' Labour and Patience. Do we dread this deep World of Darkneſs? How often does GOD chuſe to reſide amongſt thick Clouds and Darkneſs, (which by no Means obſcures his Glory) and with its Majeſty covers his Throne, from whence loud Thunders proceed, raging and roaring ſo that Heaven reſembles Hell? As he imitates our Darkneſs, cannot we too when we pleaſe imitate his Light? This defart Soil is not without hidden Luſtre, precious Stones, and Gold; neither do we want Skill from whence to raiſe Magnificence; and what more is to be ſeen in Heaven? In Length of Time alſo our Torments may become our Elements, and theſe piercing Fires be as ſoft as they are now ſharp and ſevere; our Temper may be chang'd into their Temper, which muſt needs remove the Senſibility of Pain. All Things invite to peaceable Counſel, and the ſettled State of Order, how we may beſt in Safety compoſe our preſent Evils, having Regard to what we are, and where we are, at the ſame Time diſmiſſing all Thoughts of War. --- Which is the Sum of what I have to adviſe.

HE had ſcarcely ended, when a Murmur fill'd the Aſſembly, ſuch as when hollow Rocks encloſe the Sound of Winds, which all Night long had blown upon the Sea, and now lull'd to ſleep ſeafaring Men, whoſe Bark by Chance anchors in a rocky Bay, after the Tempeſt: Such an Applauſe was heard when MAMMON finiſh'd, and his Sentence that adviſ'd Peace pleas'd: For they dreaded ſuch another Fight worſe than Hell; the Fear of Thunder, and the

Sword of MICHAEL, (e) had ſtill ſuch Power over them, and they had no leſs Deſire to eſtabliſh the Government of Hell, which might riſe by Policy, Prudence, and a long continu'd Courſe of Time, to have an Emulation, and be ſet in Oppoſition to Heaven; which when BEELZEBUB perceiv'd, (than whom none ſat higher except SATAN) he roſe with a compos'd Aſpect, and in his Riſing ſeem'd a Pillar of State: Deliberation was mark'd deep upon his Forehead, and Princely Counſel, and Care for the Publick yet ſhone in his Face, ſhewing him majeſtick, though in Ruin; he ſtood like ATLAS, (f) fit to bear the Weight of mightieſt Monarchies; his Looks drew Audience and commanded Attention, as ſtill as Night, or as the Summer's Air at Noon, while he expreſs'd himſelf thus:

THRONES! (g) Imperial Powers! Ethereal Virtues! (h) the Offſpring of Heaven! or muſt we renounce

(e) *Michael, Lat. Gr.* from the *Heb.* i. e. *Who is like God.* One of the Arch-Angels frequently mention'd in holy Scripture, for his good Services to the Church; the Guardian Angel of the *Jewiſh, Dan.* 10. 13. and Chriſtian Church, *Jud.* 9. *Rev.* 12. 7. He is ſuppoſed here to be chief Captain of the Celeſtial Army, againſt the Fallen Angels. ‡ OBS. The Names of the good Angels are derived from the *Hebrew* Names of God; becauſe they are his Attendants, they wear his Name and Livery, i. e. Holineſs.

(f) *Atlas; Lat. Gr.* i. e. *A Supporter.* A Mountain of *Mauritania* in *Africa*, ſo high that the Top of it reach'd the Clouds, and the Poets ſaid, that it ſupported the Heavens. It took the Name from *Atlas*, a King of that Nation, who was a great Aſtronomer, contemporary with *Moſes*, and frequently reſorted thither to view the Stars. This gave Occaſion to the Fable.

(g) *Thrones; Fr. Ital. Span. Teut. Lat. Gr.* i. e. *To ſit.* The third Order of Holy Angels, ſuch as have Royal Seats and Dignities above others; they are alſo called Chief Princes, *Dan.* 10. 13.

(h) *Virtues; Fr. Lat.* The ſeventh Order of the Holy Angels

nounce theſe Titles now, and changing our Stile, be call'd Princes of Hell? For ſo the popular Voice ſeems to incline; to continue here, and here to build up a growing Empire, about which we only dream, not knowing that the King of Heaven hath ordain'd this Place to be our Dungeon, and not a ſecure Retreat, out of the Reach of his powerful Arm, to live exempt from Heaven's high Authority, and make new Leagues againſt his Throne: But here we are to remain in ſtricteſt Bondage, though thus far remov'd from him; under his invincible Power, reſerv'd his captivated Multitude: For be aſſur'd, that he in Heighth or Depth will always reign ſole King, and loſe no Part of his Kingdom by our Revolt; but extend his Empire over Hell, and rule us here with an Iron Scepter, as with his Golden one he does thoſe in Heaven. What do we then ſit here for, projecting War and Peace? War hath already determin'd us, and we are overcome with irrecoverable Loſs; Peace has not been offer'd us, nor have we ſought it: For what Peace will be given to us, who are already enſlav'd; what but ſevere Impriſonment, and Stripes, and arbitrary Puniſhment inflicted on us? And what Peace can we return, but Enmity and Hate to the utmoſt of our Power, an untam'd Oppoſition and Revenge; ever plotting (though we may move but ſlowly) how the Conqueror may reap the leaſt Benefit of his Conqueſt, and leaſt rejoice in doing what we moſt feel in Suffering; nor will there want Opportunities, nor ſhall we need with hazardous Attempt to invade Heaven, whoſe high Walls are out of Danger of all Siege, or Aſſault, or Ambuſcade (*i*) from Hell: What

gels, ſuch as have an excellent Valour and Might, to execute the Decrees and Orders of God upon Earth, and in the other Worlds. Here, ſuch Chiefs among the Devils, who had that Royal Dignity conferr'd upon them at their Creation, but loſt it by Sin.

(*i*) *Ambuſcade*; *Fr. Ital. Sp.* from

What if we ſhould find out ſome Enterprize that is eaſier? There is a Place, another World, (if ancient Prophecy and Report in Heaven be true) the happy Habitation of ſome new Race, call'd MAN; (*k*) a Being much like us, though leſs in Power and Excellence, to be created about this Time, and to be more favour'd than the Angels by him who rules above; ſo he pronounc'd his Will among the Powers of Heaven, and confirm'd it by an Oath, that ſhook its Circumference. Let us bend all our Thoughts thither, to learn what Creatures inhabit there, of what Make and Subſtance, what Qualities they are endu'd with, what their Power is, and where their Weakneſs; and whether their Ruin may be beſt attempted by Force, or Subtilty. Though Heaven is ſhut, and the great Arbitrator of it ſits ſecure in his own Strength, this Place, perhaps, being the utmoſt Border of his Kingdom, may lie expos'd, and be left to their Defence who hold it: Here, poſſibly, ſome advantagious Act may be perform'd, either by ſudden Onſet with Hell-Fire to waſte his whole Creation; or elſe poſſeſs it all as our

from the *Gr.* i. e. *Lying about the Buſh or Wood.* A Military Term. A Body of Men hid in a Wood, ready to ruſh out upon an Enemy unawares. This Stratagem in War was firſt directed by God himſelf. See *Joſh.* 8. 2.

(*k*) *Man*; *Teut. Dut. Sax.* from *Man*, or *Manno*, the Son of *Taiſton*, who was the Founder, antient King, and God of the old *Germans* and *Gauls*; the ſame as *Noah*: For they came from *Gomer*, the eldeſt Son of *Japhet*, Gen. 10. 2. *Man* denotes that Creature, which in the *Hebrew* is called *Adam*, from his Formation out of the Earth; in the *Greek*, *Anthropos*, from his erect Countenance: And in the *Latin*, *Vir*, from his great Strength, and other Perfections of Body and Mind; being endued with Underſtanding, Will, Reaſon, Memory, and other ſpiritual Faculties: The Lord of the Creation, the King of Animals, and Supreme in the Animal World, next in Perfection to the Holy Angels, ſo far as we know. *Plato* calls Man the Miracle of God, being the moſt perfect of the whole inferior Creation, an Epitome of the World, and the Image of God, *Gen.* 1. 26.

our own, and drive out the puny (*l*) Inhabitants, as we are driven; or if not drive them out, ſeduce them to our Party, that their GOD may prove their Enemy, and with a repenting Hand deſtroy his own Works: This would be an Action ſurpaſſing common Revenge, and interrupt the Joy he has in our Confuſion, as well as raiſe up our Joy in his Diſturbance; when his Favourite Creatures hurl'd headlong to partake with us our Damnation, ſhall curſe their frail Original, and faded Bliſs; faded ſo ſoon. Think well, if this be worth attempting, or whether it be better to ſit here in Darkneſs, contriving vain Empires.

THUS BEELZEBUB ſpoke his deviliſh Counſel, which was firſt devis'd, and had been in Part propoſed by SATAN; for from whence, but from the Author of all Evil, could ſpring ſo deadly a Malice; to confound the Race of Mankind in the firſt Root, and mingle and involve Earth with Hell; done all to ſpite the great Creator? But their Spite ſtill ſerves to advance his Honour and Glory.

THE bold Deſign highly pleas'd thoſe Infernal States, and Joy ſhone viſible in all their Eyes: They voted with free Aſſent to what he had propos'd, whereupon he renew'd his Speech.

SYNOD of Gods! well have ye judg'd, and like to what ye are have reſolv'd great Things, and ended long Debate: This from the loweſt Deep (in Spite of Fate) will lift us up once more, nearer our antient Seat, perhaps in View of the bright Confines of Heaven, from whence by ſome advantagious Excurſion we may chance to re-enter Heaven; or elſe in ſome mild

(*l*) *Puny*; *Fr. Lat.* i. e. *Born after others*; little, mean, infirm, younger. Here *Man* is ſo called by *Beelzebub*, in Contempt and Deriſion, becauſe Man was created after the Angels.

mild Zone, *(m)* or Place of leſs Torment dwell ſecure, not unviſited by its fair Light, and at the brightening Beams of the Eaſt purge off this Gloom: The ſoft delightful Air ſhall breath Balm, to heal the Scorchings of theſe corroſive Fires.——But firſt let us conſider whom we ſhall ſend in Search of this new World, whom ſhall we find ſufficient to attempt, with wandering Feet, the dark, infinite, and bottomleſs Abyſs? That can find out his uncouth Way, thro' groſs and palpable Darkneſs, or take his Flight, born upward with indefatigable Wings over the pathleſs Space, before he arrives at the happy World where MAN is placed? What Strength or Art can be enough, or what Evaſion can ever bear him ſafe, thro' the ſtrict Centuries and thick Stations of Angels, that doubtleſs are watching round it? Here he had Need of the greateſt Circumſpection, and we need no leſs now in the Choice of whom we are to ſend; for on him our laſt Hope and the Weight of all relies.

HAVING ſaid thus, he ſat down, and look'd expecting who would ſecond him, or undertake this dangerous Enterprize: But they all ſat mute, with deep Thoughts conſidering the Danger; and each of them, in the Countenance of others, might have ſeen how himſelf look'd diſmay'd; all were aſtoniſh'd; none among the choice and chiefeſt of thoſe Champions, who had warr'd in Heaven, could be found ſo hardy, as to proffer, or conſent alone to undertake, the dreadful Journey; 'till at laſt SATAN, whom now tranſcendant Glory rais'd above his Companions, with Regal Pride, as conſcious of higheſt Worth, ſpoke thus: OH!

(m) Zone; *Lat. Gr.* i. e. A *Belt* or *Girdle*: becauſe it girds the World. An Aſtronomical Term. Aſtronomers divide the Heavens into five Zones; one is extreme hot, between the two Tropics; two are temperate, between the two Tropics and the Polar Circles; and two are extreme cold, between the two Polar Circles and the two Poles.

OH! Progeny of Heaven! where perhaps ye ſtill have Thrones, with Reaſon deep Silence and Demur have ſeiz'd us, tho' we are undiſmay'd: The Way that leads up to Light, out of Hell, is long and hard; our Priſon is ſtrong; this huge Convex of Fire, the immenſe Vault of Hell, outrageous to devour, ſurrounds us on all Sides, and Gates of burning Adamant barr'd over us, hinder all Paſſage out. After theſe are paſt, (if that be by any one poſſible) the void and bottomleſs Depth of Hell and Night gaping wide, receives him next who makes the Attempt, and plung'd in that abortive Gulph, he is threaten'd with utter Loſs of Being. If he eſcape thence, in whatever World or unknown Region it may be, what leſs remains for him than unknown Dangers, and Perils difficult to go through? But I ſhould very ill become this Throne, and this Imperial Sovereignty, adorn'd as I am with Splendor and arm'd with Power, if any Thing could be propoſed, judg'd to be of publick Moment, that in the Shape of Difficulty or Danger, I could be deterr'd from attempting. Wherefore do I aſſume theſe Royalties? Why do I not refuſe to reign, if I refuſe to accept as great a Share of Hazard as I do of Honour? Since to him who reigns they are alike due, and ſo much the more of Hazard due to him, as he ſits high honour'd above the reſt? Therefore, ye mighty Powers, the Terror of Heaven, (though fallen) go and conſult at Home, (while here ſhall be our Home) what may beſt give Eaſe to preſent Miſery, and render Hell more tolerable; if there be Cure or Charm to reſpite, deceive, or mitigate the Pain of this ill Manſion. Neglect no Watch againſt ſo wakeful a Foe, while I far off, through all the untrod Paths of dark Deſtruction, ſeek a Deliverance for us all: None ſhall partake this Enterprize with me.

THUS

THUS saying, SATAN aroſe, and prudently prevented all Reply; leſt others among the Chiefs, their Spirits rais'd from his Reſolution, and certain to be refus'd, might offer now what they before fear'd; and ſo might ſtand in Opinion his Rivals, cheaply winning the high Reputation, which he had to acquire thro' extream great Hazard. But they did not dread the Adventure more than his forbidding Voice; with him they roſe all at once, and their Riſing was as the Sound of diſtant Thunder: They bend towards him, and bow with awful Reverence, extolling him as a God, and equal to the higheſt in Heaven: Nor did they fail to expreſs their Praiſe, that he deſpis'd his own, for the general Safety: (For neither do the damned Spirits loſe all their Virtue; leſt bad Men ſhould boaſt their ſpecious Deeds upon Earth, to which they are excited only by Glory, or cloſe Ambition, varniſhed over with Zeal) Thus they ended their doubtful and dark Conſultations, greatly rejoicing in their General, whom they eſteem'd matchleſs: As when after a Storm, if the Sun extends his warm Beams, the Fields revive, the Birds renew their Songs, and the Herds bleat, and with their Joy make the Hills and the Vallies ring. What Shame to MEN! Devil with Devil damn'd holds firm Concord; of rational Creatures, MEN only diſagree; though they are under Hope of heavenly Grace, and tho' GOD proclaims Peace, yet live in Hatred, Strife, and Envy, among themſelves, levying cruel Wars, and waſting the Earth, to deſtroy each other: As if (which Conſideration itſelf might induce us to Unity) MAN had not hellish Foes enough beſides, that Day and Night wait for his Deſtruction.

CHAP.

CHAP. II.

The Council thus ended, the reſt betake them ſeveral Ways, and to ſeveral Employments, as their Inclinations lead them, 'till Satan *returns.*

THUS the Infernal Council broke up, and the great Peers of it came forth in Order; in the Midſt came SATAN their Sovereign, and ſeem'd of himſelf alone ſtrong enough to be an Oppoſition to Heaven; nothing leſs than Hell's dread Emperor, with ſupreme Pomp and State, imitating GOD: Around him a Company of fiery Seraphim, who enclos'd him with ſhining and dreadful Enſigns and Arms. Then they order'd the great Reſult of their Councils to be proclaim'd with the Sound of Trumpets: Four ſwift Cherubim ſounding towards the four Winds, the Meaning of which was explain'd by the Voice of a Herald, which ſounded far and wide, and all the Hoſt of Hell ſhouted out aloud for Joy.

FROM thence their Minds grew more at Eaſe, and being ſomewhat encourag'd by falſe and ill-grounded Hope, the ranged Bands diſperſe, and each wanders his ſeveral Way, as Inclination or ſad Choice perplexedly leads him, where he may likelieſt find ſome Eaſe to his reſtleſs Thoughts, and paſs the painful Hours 'till his great Chief ſhould return.

PART of them on the Plain, Part hovering in the Air, others contending in ſwift Race, as in the (*n*) OLYMPIAN

(*n*) *Olympian*, of *Olympus*. The Olympic Games of *Greece* were inſtituted by *Hercules*, and celebrated near the City *Olympia* in *Peloponneſus*, in Honour of *Jupiter Olympus*'s Father, on the

OLYMPIAN or PYTHIAN (o) Games; others curb fiery Steeds, or draw up Chariots and Troops in Form of Battle: As when, to give Warning to proud Cities, there appears War in the troubled Sky, and Armies rush to Battle in the Clouds, before the Van the airy Knights spur on and level their Spears, 'till thick Legions close; and the Firmament seems to be on Fire with warlike Apparitions.

OTHERS of the Fallen Spirits, with Rage like that of TYPHON, and more fierce, tear up the Rocks and Hills, and ride the Air in Whirlwinds, so that Hell

the second Month after the 4th Year, every fifth Year, or every fiftieth Year monthly for five Days together; because the *Dactyli* were five Brothers, who settled in *Elis*, and instituted the Solemnity. In these the valiant Youths exercised themselves, at Running, Whirlbating, Quoiting, Jumping, and Wrestling; for high Rewards: but Women were not suffer'd to be at them. They were very famous, and more manly (abating the Immodesty of the Players, who were all naked) than the cruel Diversions of the *Romans*, who pleased themselves with tearing Men and Beasts into Pieces, upon their Theatres; and became their Epocha or Date of Time. The Olympiads were the first certain Periods of Chronology among the *Greeks*. The first Olympiad began in the 35th Year of *Uzziah*, King of *Judah*, on the 11th of our *June*, A. M. 3174 or 3228. After the Deluge, 1518 Years, 400 after the Destruction of *Troy*; 30 Years before the Building of *Rome*; 730 before the Incarnation; and continued in Use to the Reign of *Constantine*; soon after the Christian Æra took Place.

(o) *Pythian*, of *Python*; *Heb. Pethen*, i. e. An *Asp* or *Cockatrice*, *Gr.* i. e. *Corruption*. These Games were instituted in Honour of *Apollo*, who shot a huge Serpent called *Python*: (Others say, it was some cruel Tyrant whom he slew,) because it was generated of the impure Mud of the Earth after the Deluge, by the River *Cephisus*, near *Parnassus*: therefore he was called *Pythius*, these Games *Pythici*, the City of *Delphi* (where his Oracle was kept) *Pythia*: the Priestesses, *Pythiæ* or *Pythonissæ*. They were celebrated every 9th Year at first, but afterward on every 5th Year, according to the Number of the five Nymphs, that went to congratulate *Apollo* on his Victory over the *Python*; and the Conquerors were rewarded with Fruits consecrated to him. *Apollo* is the Sun, who by his scorching Rays destroyed this dreadful Monster.

Hell ſcarce holds the wild Uproar: As when HERCULES, (p) crown'd with Conqueſt from THESSALY, (q) after he had put on the poiſon'd Robe, through Pain tore up Pines by the Roots, and threw LICHAS (r) from OETA (s) into the Black Sea. Others more mild retreated into a ſilent Valley, and ſung to Harps in Angelical Notes their own heroick Deeds and unhappy Fall, by Chance of War, and complain that Fate ſhould enſlave free Virtue: Their Song was partial, but the Melody ſuſpended the Pains of Hell, and gave a great Delight to the thronging Audience; what leſs could be, ſeeing that they were immortal Spirits that ſung?

G IN-

(p) *Hercules*, the Son of *Jupiter* and *Alcmena*, and Grandſon of *Alceus*. After many mighty Deeds, called his twelve Labours, he ran mad, by putting on a poiſoned Veſt, ſtained with the Blood of *Neſſus* the *Centaur*, whom he had kill'd with a poiſon'd Arrow, for a foul Affront offer'd to his Wife: *Neſſus* in Revenge perſuaded her to put it upon *Hercules*, as an Antidote to the Love of other Women: When he put it on he ran mad, burnt himſelf to Death, and was afterwards deified.

(q) *Theſſaly*; *Lat. Gr.* i. e. *Situated upon the Sea*; or from *Theſſalus*, one of the antient Kings; and *Peloſgia*, when the *Pelaſgi* ſettled there. A Country of *Greece*, having *Achaia* on the South, *Epirus* on the Weſt, and a Part of *Macedonia*; very woody and fruitful. The People were given to Horſemanſhip and the Knowledge of poiſonous Herbs, which abounded in it.

(r) *Lichas*; *Lat. Gr.* i. e. A Man of *Lychia*; i. e. A *Stature*: Becauſe it was the Country of the Giants, Men of a large Stature. He was the Servant of *Hercules*, by whom *Dejanira* ſent him that poiſon'd Garment, which made him ſo outragious, that he threw *Lichas* headlong into the Sea, where he periſhed.

(s) *Oeta*: *Lat.* from the *Gr.* i. e. *Deſtruction*: From *Oetus*, a Giant, who dwelt on it, and deſtroyed all before him; a very high Mountain, dividing *Theſſaly* from *Macedonia*, whereon *Hercules* burnt himſelf to Death: Hence the Poets call him *Oetaeus*, and from which he threw *Lychas* into the Sea, tho' many Miles diſtant from it; now *Bania*. Near it are the famous *Straits*, call'd *Thermopylæ*, 25 Foot broad.

IN Diſcourſe ſtill more ſweet (for Eloquence charms the Soul, and Song only the Senſe) others ſat apart retir'd upon a Hill, in Thoughts more elevated, and they reaſon'd high of PROVIDENCE, of FORE-KNOWLEDGE, WILL, and FATE; FIX'D FATE, FREE WILL, and ABSOLUTE FORE-KNOWLEDGE; and in theſe perplexing Contemplations were loſt in wandering Mazes, and found no End: Them they argu'd much about Good and Evil, of Happineſs, and of eternal Miſery, of the Paſſions, of Apathy, and Glory, and Shame; all which was vain Wiſdom, and falſe Philoſophy; yet with a pleaſing Sorcery it could charm Pain and Sorrow of Mind for a Time, and raiſe deceitful Hope, or arm the harden'd Heart with ſtubborn Patience, as it were with Steel.

ANOTHER Part bend their flying March four Ways in Squadrons and great Bands, upon a bold Adventure, to make freſh Diſcoveries in that diſmal World, if peradventure any Part of it might yield them a happier Habitation: Their Way was along the Banks of the four Rivers of Hell, that diſcharge their deadly Streams into the burning Lake; abhorred STYX, (*t*) the River of Hatred; ſad ACHERON; (*u*) COCYTUS, (*x*) the River of Lamentation; and fierce PHLEGETON,

(*t*) *Styx*; I. *Lat. Gr.* i. e. *Hatred* and *Horror*. The Poets feigned four Rivers in Hell, to whom they gave Names from ſuch horrible poiſonous and deadly Springs as were known to them, to ſet forth the Dreadfulneſs of future Torments. They ſay, this River ran nine Times round Hell.

(*u*) *Acheron*, or *Acherus*; II. *Lat. Gr.* i. e. *Sad, ſorrowful*, and *comfortleſs*; *Heb.* i. e. *Outmoſt*. A poiſonous Spring in *Peloponneſus*. This Fable implies Death, the King of Terrors.

(*x*) *Cocytus*; III. *Lat. Gr.* i. e. *Lamentation, Weeping*; for it is ſaid to have ſwell'd with the Tears of the Tormented. *Homer* places it in *Cimmeria* (which is *Scythia*, now *Tartary*) and makes Hell to be there; becauſe of the Blackneſs and Darkneſs of that Country.

PHLEGETON, (*y*) whoſe Waves boil with raging Fire. Not far from theſe runs a ſlow and ſilent Stream in a watry Labyrinth, (*z*) call'd LETHE, (*a*) the River of Oblivion, whereof whoever drinks forgets all his former State and Being, both Joy and Grief, Pleaſure and Pain. Beyond this Flood lies a frozen Continent, dark and wild, beat with continual Storms of Whirlwind and Hail, which not thawing on the firm Land, gathers to a Heap, and ſeems like the Ruins of ſome old Building, all beſides being deep Snow and Ice; a Gulph as deep as that SERBONIAN (*b*) Bog, betwixt

(*y*) *Phlegeton*, or *Phlegethon*; IV. *Lat. Gr.* i. e. *Burning*; for the Waters of it are ſaid to boil for ever. This is the laſt of the Rivers of Hell, as the Poets repreſented it.

(*z*) *Labyrinth*; *Teut. Dut. Fr. Lat.* from the *Gr.* i. e. *Not having a Door, receiving* or *devouring*. A Building full of Turnings and Windings, ſo that it was very difficult for one to get out of it. A Maze. *Pliny* reckons four of them. The firſt and greateſt was built in *Egypt* by *Menis*, an antient King, to be a Funeral Monument for himſelf, conſiſting of 12 Palaces, 1500 Rooms, and 12 Halls. The ſecond in *Crete*, made by *Dædalus*, by the Order of *Minos*, from a Model of that, and for the ſame End, or rather for a Priſon. The third in *Lemnos*, having 150 Pillars of Marble: It is under the whole Concavity of Mount *Ida*, and ſtill to be ſeen. The fourth in *Italy*, by the Order of *Porſenna*, King of *Tuſcany*.

(*a*) *Lethe*; *Lat. Gr.* i. e. *Forgetfulneſs*. A River of *Africa*, which after a long Courſe hides itſelf under Ground, and appears again; wherefore Antiquity feigned that all the Dead drank a Draught of its Waters before they enter'd Hell, which made them forget all their paſt Sorrows. The Fable is Death, when all the Pleaſures and Pains are quite forgotten.

(*b*) *Serbonian*; of *Serbon*, or *Sirbon*: *Strabo* calls it *Serbonis*; *Ptolemy* and *Pliny*, *Sirbonis*. *Arab.* i. e. *The Lake*; tho' *Strabo* ignorantly takes this for the Lake of *Sodom*. A Bog or Lake upon the utmoſt Borders of *Paleſtine* and *Egypt*, fifty Miles from *Arabia*; now *Lagos di Teveſo*, by the *Italians*, *Bayrena* by the Natives, and *Barathrum*, by the *Latins*, i. e. a deep Gulph. It was Fifty-two Miles in Length, one Thouſand Furlongs in Compaſs, narrow and very deep, ſurrounded with Hills of looſe Sands, which thickened and diſcoloured the Waters; that Paſſengers did not diſcern them from the dry Sands, and

DAMIATA (*c*) and Mount CASIUS, (*d*) where whole Armies have ſunk: The parching Air burns in Froſt, and Cold performs the Effect of Fire: Thither at certain Revolutions all the Damn'd are dragg'd by their Tormentors, and by Turns feel the bitter Change of fierce Extreams, which by Change are made more fierce; their ſoft etherial Warmth forc'd from Beds of raging Fire, to ſtarve in Ice, there to pine immoveable, fix'd in and frozen round for Periods of Time, and from thence be hurried back to Fire. They paſs over this River LETHE, both to and fro, to heighten their Sorrow, and wiſh and ſtruggle as they paſs to reach the much deſir'd Stream; with one Drop of its Water, to loſe in ſweet Forgetfulneſs all Sorrow and Pain in one Moment, being ſo near the Brink: But Fate oppoſes, and Spirits of Horror, like MEDUSA, (*e*) with GORGONIAN (*f*) Terror guard the

and ſo were ſwallowed up therein and loſt. Indeed that large Tract of Land abounds with Quickſands, Mountains and Heaps of Sands, wherein many Travellers have been buried alive, as *Cambyſes* loſt 50,000 Men in the Sands of *Lybia*. This Lake has been filled up long ago, and is not to be found now.

(*c*) *Damiata*, or *Damieta*; *Heb.* i. e. *Dirt* or *Mud*. A Town in *Egypt* upon the Mouth of the *Mediterranean* Sea, and the moſt Eaſterly Bank of the *Nile*, near Old *Peluſium*, which ſignifies alſo Dirt; becauſe both are ſituated in a dirty Clay Soil. Theſe Cities were the Key and Bulwark of *Egypt*. *Damiata* was founded by *Iſis*, and deſtroyed by the *Saracens*, in the Holy War; but is now a Place of great Trade.

(*d*) *Caſius*, or *Caſſius*; *Syr.* i. e. A *Boundary*; becauſe it parts *Egypt* and *Paleſtine*. A ſandy Mountain on the farther Side of *Peluſium*, near the *Serbonian* Bog, between the *Red Sea* and the *Mediterranean Sea*, extending Southward to *Arabia Petræa*: At the Foot of it ſtood once a Town called *Caſium*, famous for the Temple of *Jupiter Caſius*, wherein ſtood a Statue of him in full Proportion, ſtretching out his Right Hand with a Pomegranate, the Emblem of his being the Terminal God, defending the Borders of that Nation.

(*e*) *Meduſa*; *Lat. Gr.* i. e. *An imperious Queen*, the Daughter of *Ceto Phoreas*, a King of *Corſica* and *Sardinia*; very beautiful, having *golden Hair*; of which ſhe was exceeding proud, and

the Ford, and the Water of itſelf flies from the Taſte of all living Creatures, as once it fell from the Lip of TANTALUS. (g) Thus the Fallen Spirits roving on in confus'd March, forlorn and pale, with ſhuddering Horror, and with ghaſtly Eyes firſt view'd their lamentable Lot, and found no Reſt: They paſs'd along through many a dark and dreary Vale, and many a diſmal Region, over many a frozen and many a fiery ALP; (b) Rocks, Caves, Lakes, Fenns, Bogs, Dens, and Shades of Death; a Univerſe of Death! which GOD created Evil by a Curſe; Good only for Evil, where all Life dies, where Death lives, and Nature breeds perverſely all monſtrous and prodigious Things, abominable and beyond all Expreſſion; and worſe than ever Fables yet have feign'd, or Fear con-

and contended with *Minerva*, for which the Goddeſs turned it into Snakes; which were ſo terrible, that they turned all that beheld them into Stones. *Perſeus* cut off her Head, that it might not deſtroy the whole Country; and as he carried it thro' *Africa*, the Drops of Blood became Serpents: Hence they ſay, it is infeſted with ſwarms of Serpents and other venemous Creatures, above other Parts of the World.

(f) *Gorgonian*, of the *Gorgons*; *Lat. Gr.* i. e. Cruelty. The *Gorgons* were ſo called from *Gorgan*, a venomous Beaſt in *Africa*; they were the three Daughters of *Phœcus*, viz. *Meduſa*, *Steno*, and *Eurgale*: So called from their Savageneſs; becauſe they killed at the very Sight.

(g) *Tantalus*; *Gr. Lat.* i. e. *moſt miſerable*. The Son of *Jupiter* and *Pleta*. He killed and dreſſed up his Son *Pelops* to the Gods, at a Feaſt: for which they condemned him to Hell; where he was ſet in Water to the Chin, with Apples bobbing at his Lips; yet could taſte of neither.

(b) *Alp* for *Alps*; by a *Fig.* of *Rhet. Lat.* i. e. *white*: becauſe they are always White with Snow, or high; a long Range of lofty and ſteep Mountains, which parts *Italy* and *Germany* and *France*: It coſt *Hannibal* the *Carthaginian* General, nine Days before he got to the Top of them; and 15 in marching over them; wherein he loſt vaſt Numbers both of Men and Beaſts, tho' he mollified the Rocks with Vinegar, and cut them down with Iron Tools: But *Polybius* and *Livy* ſay, that the *Italians*, *Gauls*, and others paſt and repaſt them, long before this famous Expedition of *Hannibal*.

ceiv'd, of dire CHIMERAS, (*i*) HYDRAS, (*k*) and GORGONS.

CHAP. III.

Satan paſſes on his Journey to Hell Gates; finds them ſhut, and who ſat there to guard them, by whom at length they are open'd, and diſcover to him the great Gulph between Hell and Heaven.

IN the mean while SATAN, the Adverſary of GOD and MAN, with Thoughts enflam'd with higheſt Deſigns puts on ſwift Wings, and takes his ſolitary Flight towards the Gates of Hell: Sometimes he ſcours the Right-Hand Courſe, ſometimes the Left; now flies over the Deep with ſteady Wings, then ſoars up, mounting as high as the fiery Concave: As when a Fleet diſcover'd at Sea, hangs as in the Clouds by Equinoctial (*m*) Winds, ſailing cloſe from (*n*) BENGAL,

(*i*) *Chimeras*; *Lat. Gr.* i. e. *Goats*. A Chimera was a fabulous Monſter, ſaid to have had the Head of a Lion, the Belly of a Goat; and the Tail of a Serpent. It was only a Mountain of *Lycia*, a Branch of the M. *Taurus* in *Aſia*; whoſe Top did caſt out Flames, and abounded with Lions, in the Middle there was good Paſture for *Goats*; and at the Bottom of it were many Serpents.

(*k*) *Hydras*; *Lat. Gr.* i. e. *Waters*. Hydra is a monſtrous and exceſſive Water Serpent; feigned with 50 Heads. It is ſaid, that *Hercules* tamed this Monſter in the Lake *Lerna*, between *Argi* and *Mycene*.

(*m*) *Æquinoctial*, of the *Æquinox*; *Lat.* i. e. *Equal Night and Days*. An Aſtron. T. Here, the Trade Winds, that blow in *September* and *March*; when the Days and Nights are of equal Length.

(*n*) *Bengal*, *Indian*. The antient Name was *Beng*, i. e. *Water*; for as the Waters overflow ſome

GAL, or the Iſlands of TERNATE, (o) or TIDORE, (p) from whence Merchants bring their Spices, they on the trading Flood ply to the CAPE, (q) through the ETHIOPIAN (r) Sea; juſt ſo afar off

ſome Parts of that Country, the People made their Fields into Beds of 15 Yards ſquare, and two Yards high; which they called *Ala*; hence, came *Bengala*, i. e. an *overflow'd Country*. A large Kingdom in the *Eaſt-Indies*, belonging to the *Great Mogul*, extending upon the Gulf of *Bengal*, about 160 Leagues in Length, and more in Breadth. One of the moſt fruitful and pleaſant Countries of the World; for all Sorts of Commodities; therefore it is called the Storehouſe of *Aſia*; well-watered, and abounds in Canals; thro' it the great River *Ganges* runs, and diſcharges itſelf into the *Bay of Bengal*. The Rivers abound with *Crocodiles*, &c. the *Inlands* with *Elephants*, &c. The *Europeans* have a vaſt Trade there. This Gulf is 800 Leagues over, thro' it the *Europeans* ſail to and from *India*.

(o) *Ternate*; *Ind.* The Chief of the five *Malacco* or *Molucco* Iſlands in the *Eaſt Indian* Sea, by which the *Europeans* ſail to and from the *Eaſt Indies*, viz. *Ternate*, *Tidore*, *Machian*, *Motier* and *Bachian*. They lie near the Line, and abound with Spices. The *Arabs* firſt began to trade there, then the *Muhammedans*; now they belong to the *Hollanders*, ſince they expelled the *Portugueſe* and *Spaniards*, A. D. 1641. The Natives are moſtly Heathen Idolaters.

(p) *Tidore*, or *Tidor*; *Ind.* Another of the *Malacca* Iſlands, near to *Ternate*, ſeparated only from it by a narrow Channel.

(q) *Cape*; *Fr.* from the *Lat.* i. e. A *Head*, a Geogr. T. An high Mountain or Head Land running into the Sea; Here the *Cape* of *Good Hope*, upon the Point of *Africa* to the South, whither the *Old Phœnicians* and others paſt it or no, is uncertain; but it was firſt diſcover'd to the *Moderns* by *Bartholomew Diaz*, a *Portugueſe*, A. D. 1454. *Vaſq. de Gama* arrived at *Calecut*, *May* 20. A. D. 1498. It is called by them *Cabo de Bona Speranza*: Becauſe they had good Hope of a Paſſage to the *Eaſt Indies* by doubling that Cape, as afterwards it did appear. The *Dutch* purchas'd it of their Kings, founded a ſtrong Fort there, *A. D.* 1651, and held it ever ſince. Some call it the Cape of Tempeſts; becauſe they are very common thereabouts.

(r) *Ethiopian*, of *Ethiopia*, *Lat. Gr.* i. e. *Burnt in the Face*. *Heb. Chuſ*, i. e. *Black*, from *Chus*, the Son of *Cham*, who firſt peopled it. *Ethiopia* is a large hot Kingdom of *Africa*, in the *Torrid Zone*, therefore the People are Sun-burnt, tawny and black; about 3600 Miles in Length, and 2180 in Breadth. It is about one half of all *Africa*. Here, the *Southern Ocean*, which waſheth

ſeem'd the flying Fiend. At laſt the Bounds of Hell appear, reaching high up to the Roof, and the Gates were three Times threefold; three Folds were of Braſs, three of Iron, and three of Adamantine Rock; impenetrable, ſurrounded with circling Fire, and yet not conſumed.

BEFORE the Gates there ſat on each Side a dreadful Shape, one of which ſeem'd a Woman to the Waiſt, and fair, but ſhe ended in ſcaly Folds like a Serpent, voluminous and vaſt, arm'd with a mortal Sting; round about her Middle a Cry of Hell-Hounds bark'd without ceaſing, and rung a hideous Peal, with loud and wide CERBERIAN (s) Mouths; yet when they would, if any Thing diſturb'd their Noiſe, crept into her Womb, and kennell'd there, and when not ſeen, ſtill bark'd and howl'd within: Leſs abhorred than theſe were thoſe that vex'd SCYLLA, (t) bathing in the Sea that parts CALABRIA (u) from SICILY,

waſheth it, and thro' which the *European* Merchants paſs, as they go to and come from the *Eaſt-Indies*, *China* and *Japan*, &c.

(s) *Cerberian*; Belonging to *Cerberus*; *Lat. Gr.* i. e. *A Devourer of Fleſh*, i. e. As wide as thoſe of *Cerberus* the Dog, that kept the Gates of Hell, who had three, ſome ſay fifty, and *Horace* ſays 100 Heads; ſignifying his greedy and devouring Nature. The Fable repreſents Time, which devours all Things; the three Heads, Time paſt, Preſent, and to come.

(t) *Scylla*; *Lat.* from the *Gr.* i. e. *Vexation* and *Diſturbance*. *Scylla* was a frightful Rock in the Sea between *Italy* and *Sicily*, ſo called from *Scylla*, a Caſtle on the *Italian* Shore, upon which the Waves made a Noiſe, like the Barking of Dogs, which terrify'd Sailors: Or *Scylla* the Daughter of *Phorcus*, who was poiſoned by *Circe*, and changed from the Waiſt down into ſtrange and frightful Monſters; wherefore ſhe threw herſelf into the Sea.

(u) *Calabria*; *Lat.* from the *Gr.* i. e. *Good* and *fruitful*. A very fine fruitful Country on the outmoſt Part of *Italy*, facing *Sicily*, and divided from it by a narrow Straite. It is almoſt an Iſland, yields Fruit twice in the Year, and is about 60 Miles wide, called now *Terra de Labor*; i. e. The Land of *Calabria*, by

CILY, (x) nor do uglier follow the Night-Hag, who, when call'd in ſecret, comes riding through the Air, drawn by the Smell of Infant's Blood, to dance with LAPLAND (y) Witches, while the labouring Moon is eclips'd by their Charms.

THE other Shape (if it might be call'd ſo, that had none diſtinguiſhable, in Joint, Limb, or Member, or that might be call'd Subſtance, that ſeem'd Shadow, for each ſeem'd either) ſtood as black as Night, as fierce as ten Furies, (z) as terrible as Hell, and ſhook a dreadful Dart; what ſeem'd his Head, had the Likeneſs of a kingly Crown on it. SATAN was now near at Hand, and the Monſter moving from his Seat, came onward as faſt with horrid Strides, ſo that Hell trembled: SATAN undaunted admir'd what this

by an Abbreviation of the old Name.

(x) *Sicily.* It was ſo called from the *Sicani* and *Siculi*, who were the antient Inhabitants. *Sicily* is the largeſt and nobleſt Iſle in the *Mediterranean* Sea, facing *Italy*; and, as *Thucydides* ſays, 20 Furlongs from it; therefore it has been a Bone of Contention between the *Carthaginians*, *Greeks*, *Romans*, and other adjacent Nations, in all Ages to this Time.

(y) *Lapland*; from the antient *Lupiones*, or *Lappi*, i. e. *Silly*, *ſottiſh*, and *rude*. The Natives call it Lapmark; the *Germans*, Laplandi; the *Muſcovites*, *Lappi*; for they are an illiterate People, void of all Arts and Sciences, groſs Heathens. A cold Northern Country in *Europe*, belonging partly to *Sweden*, partly to *Norway*, and partly to *Muſcovy*; very barren and barbarous: For their dreadful Ignorance, Superſtition and Malice, the People are branded with Witchcraft and other Diabolical Practices.

(z) *Furies*; *Fr. Mtal. Sp. Lat.* i. e. *Madneſs* and *Rage*; or *Heb. Furar*; i. e. *Revenge*. The three Furies of Hell were imagined to be the Tormentors of the Damned, and painted with Snakes about their Heads, with Eyes ſparkling with Fire, with burning Torches in their Hands; tormenting the Souls of the Wicked in Hell: And their Names imply'd Dread and Terror. *Alecto*; *Gr.* i. e. Inceſſant, without Reſt, never ceaſing to torment. *Megæra*, *Gr.* Envied, hated. *Tiſiphone*, *Gr. i. e.* A Revenger of Murder and *Ehynides*, *i. e.* Diſcord and Revenge.

this might be, but without Fear; for he neither valu'd nor ſhunn'd any Thing that was created, nor fear'd any Thing, GOD and his SON excepted, and thus with a diſdainful Look begun firſt:

THOU execrable Shape! whence and what art thou? That dar'ſt, though grim and terrible, to advance thy miſcreant Form athwart my Way to yonder Gates? Be aſſur'd that I mean to paſs through them, without aſking any Leave of thee: Give Way, or feel the Effects of thy Folly; and learn by Proof, Hell-born! not to contend with Spirits of Heaven.

TO whom full of Wrath, the Phantom reply'd, art thou that Traitor Angel? Art thou he, who firſt didſt break Peace in Heaven, and Faith, which 'till then had never been broken, and in proud rebellious Arms, drew after him a third Part of the Sons of Heaven, covenanted againſt the HIGHEST; for which both thou and they are here condemn'd, outcaſt from GOD, to paſs Eternity in Woe and Miſery? And doſt thou reckon thyſelf with Spirits of Heaven? Hell-doom'd! doſt thou breath Scorn and Defiance here, where I reign King? (and more to enrage thee, thy King, and Lord) Back, thou Fugitive, to thy Puniſhment, and add Wings to thy Speed; leſt I purſue thy lingering Steps with a Whip of SCORPIONS; (a) or at one Stroke of this Dart ſtrange Horror ſhall ſeize thee, and ſuch Pangs as thou haſt never felt before.

THE hideous Shadow ſpoke thus; and ſo ſpeaking and threatening, grew in Shape ten Times more dreadful and deform'd. On the other Side, SATAN ſtood unterrify'd, and incens'd with Rage, and burn'd like

(a) *Scorpion*; *Gr. Lat.* i. e. *Throwing out Poiſon.* A Scorpion is a black, ſhort, and very poiſonous Serpent, with a ſmall Head like a Craw-fiſh, and a long Tail with ſix or ſeven Knots, wherewith it kills Men and Beaſts.

like a Comet, that fires the Length of OPHIUCUS (*b*) in the ARTIC (*c*) Sky, and from his horrid Hair is believ'd to ſhake War and Peſtilence. Each at the others Head levell'd his mortal Aim, their fatal Hands intending no ſecond Stroke; and they caſt ſuch a Frown at one another, as when two black Clouds full of Thunder, come rattling on over the CASPIAN (*d*) Sea, then ſtand Front to Front, hovering for a Space, 'till the Winds blow a Signal for them to join their dark Encounter in the Midſt of the Air; ſo theſe mighty Combatants frown'd, inſomuch that Hell grew darker; ſo match'd they ſtood: For never but once more was either of them ever like to meet ſo great a Foe. And now great Deeds had been performed, of which all Hell would have rung, had not the other Snaky Form, that ſat cloſe by Hell Gate, and who kept the fatal Key, riſen up, and ruſh'd between with hideous Outcry.

SHE cry'd, Oh Father! what does thy Hand deſign againſt thy onely Son? Oh Son! what Fury poſſeſſes

(*b*) *Ophiucus*; *Lat.* from the *Gr.* i. e. *A Serpent-Bearer.* An Aſtron. T. A Northern Conſtellation, called alſo the Serpent, repreſenting a Man holding a Serpent in his Hand; and conſiſts of 29 Stars, according to *Ptolomy.* The Fable is taken from *Hercules*, who ſqueezed two Serpents to Death in his Cradle.

(*c*) *Artic*; *Lat. Gr.* An *Aſtron.* T. The *Northern Circle*, where there are *two Stars* that go by this Name, near the *North Pole*; the *Great Bear* and the *Little Bear.* The oppoſite *Pole* is called *Antartic*, or the *Southern Pole.*

(*d*) *Caſpian*; *Scyth.* from the *Caſpii*, an antient People, who dwelt upon the South Side of it. The *Caſpian Sea* is not a Sea properly ſo called, nor a *Bay* of the *Northern Ocean*, as the *Antients* thought; but a *Lake*; and the greateſt in the World. It lies between *Perſia*, *Tartary*, *Georgia*, and *Muſcovy*: about 3000 Miles in Compaſs; for tho' the *Volga* (which alone diſcharges more Water in a Year, than all the other Rivers in *Europe*) and 100 Rivers beſides, run into it; yet it hath no viſible Outlet. Therefore ſome think it riſeth up in the *Perſian Gulf*, after running under Ground above 2000 Miles.

ſeſſes thee, to bend that mortal Dart againſt the Head of thy Father? And knoweſt for whom too; for him who ſits above, and only laughs at thee, who art ordain'd his Drudge, to execute whatever his Wrath commands, which he calls Juſtice; his Wrath, which ſometime or other will deſtroy ye both.

THUS ſhe ſpoke, and at her Bidding the helliſh Phantom forbore, and SATAN made Anſwer to her.

THY Outcry, and thy Words, which thou haſt interpos'd, are ſo ſtrange, that my Hand has been prevented by them, from letting thee know by Deeds what I intend; 'till I know firſt of thee what thou art, thus double form'd, and why on firſt meeting me on this infernal Vale thou haſt called me Father, and that horrid Shape my Son; I know thee not, nor ever 'till now ſaw a Sight more deteſtable than thee and him.

To whom the Portreſs of the Gate of Hell made Anſwer,

HAST thou forgot me then? And do I ſeem ſo very foul in thine Eye now, who was once eſteem'd ſo fair in Heaven, when at the Aſſembly, and in Sight of all the Seraphim, who combin'd with thee in bold Conſpiracy againſt the great King of Heaven, all on a ſudden a miſerable Pain ſeiz'd on thee, thy Eyes grew dim, and ſwam in Darkneſs, while thy Head threw forth Flames thick and faſt, 'till it open'd on the Left Side; from whence I ſprung, a Goddeſs arm'd, moſt like to thyſelf in Shape and Brightneſs of Countenance, then ſhining heavenly fair: All the Hoſt of Heaven were ſeiz'd with Amazement; they ſtarted back, being at firſt afraid, and called me SIN, and held me for an unlucky Omen; but grown more familiar, I pleas'd, and with attracting Graces, won thoſe who before were moſt averſe, and thee chief of

all,

all, who viewing in me a perfect Image of thyſelf, becameſt enamour'd of me, and ſuch Joy didſt often take with me in Secret, that my Womb conceiv'd a growing Burthen: Mean while War aroſe in Heaven, and Battles were fought, whereon remain'd (for what elſe could) to our ALMIGHTY Foe a compleat Victory; to our Part Loſs and Defeat through all Heaven; down they fell, driven headlong from the Skies, into this Deep, and in the general Fall I fell alſo; at which Time this powerful Key was given into my Hand, with Charge to keep the Gates ſhut for ever, which none can paſs without my opening. Here I ſat, penſive and alone; but not long, before my Womb, made pregnant by thee and now grown exceſſively, felt prodigious Motion, and Pains of Child-birth; at laſt this odious Offſpring, whom thou ſeeſt here, thine own Begotten, violently breaking his Way, tore through my Entrails, ſo that diſtorted with Fear and Pain, my nether Parts grew thus transform'd: But he, my inbred Enemy, iſſu'd forth, terribly ſhaking his fatal Dart made to deſtroy: I fled away, and cry'd out, DEATH! at that hideous Name Hell trembled, and ſigh'd from all her Caves, and reſounded back, DEATH! I fled, but he purſu'd, (though more inflamed, it ſeems, with Luſt, than with Rage) and being far ſwifter, overtook me his Mother, quite overcome with Fear; and in forcible Embraces, and foul engendering with me in that Rape, begot theſe yelling Monſters, that as thou ſaweſt ſurround me with ceaſeleſs Cry; with infinite Sorrow to me hourly conceiv'd, and hourly born; for when they liſt they return into the Womb that bred them, and howl and gnaw all my Bowels for their Food; then burſting forth, put me to freſh and terrible Pain, ſo that I neither find Reſt or Intermiſſion. Directly oppoſite and before my Eyes ſits grim DEATH, my Son and Foe, who ſets them on, and full ſoon would even devour me, his Parent, but that he well knows that his End

is involv'd with mine; he knows that I ſhould prove a bitter Morſel and his Bane, whenever that ſhall happen; ſo was it pronounc'd by Fate. But I forewarn thee, my Father! do thou ſhun his deadly Arrow; neither vainly have Hope to be invulnerable in thoſe bright Arms of thine, tho' they were made in Heaven, for that mortal Stroke there's none can reſiſt, excepting HE who reigns above.

SHE finiſh'd here, and the ſubtle Fiend ſoon learn'd what was beſt for him to do; ſo that now grown milder, he anſwer'd thus ſmoothly:

DEAR Daughter! ſince thou claimeſt me to be thy Father, and ſheweſt me my fair Son here, (the dear Pledge of Dalliance which I had with thee in Heaven, Joys then ſweet, now ſad to mention, thro' the fatal Change that has befallen us, quite unthought of and unforeſeen) I come not here as an Enemy, but to ſet free from out this diſmal and dark Houſe of Pain, both him and thee, and all the Hoſt of heavenly Spirits, that arm'd in our juſt Pretences fell with us from on high; I now go from them alone, ſo has it been my Choice, on this uncouth Errand, and expoſe myſelf, one for all, to tread with lonely Steps the fathomleſs Deep, and thro' Immenſity ſearch with wandering Enquiry a Place, which was foretold ſhould be created; and if we may judge by concurring Signs it is now created; a large Globe, a Place of Bliſs, on the Borders of Heaven, and already therein is plac'd a Race of upſtart Creatures, to ſupply, it may be, our vacant Room, tho' remov'd farther off, leſt Heaven being over-ſtock'd with too powerful a Multitude, new Broils might happen: Whether this be, or any Thing more ſecret now deſign'd, I am haſtening to know; and this once known, I ſhall ſoon return, and conduct ye to the Place, where thou and DEATH ſhall dwell at Eaſe, and ſilently and unſeen paſs to

and

and fro; there ſhall ye both be fed, and fill'd immeaſurably, for all Things ſhall be your Prey.

HE ceas'd here, for they both ſeem'd highly pleas'd, and DEATH grinn'd horrible a ghaſtly Smile, at hearing that his Hunger ſhould be ſatisfy'd, and bleſt his Maw, that was deſtin'd to ſo good an Hour; his bad Mother did not rejoice leſs, who thus ſpake to her Father SATAN:

BY the Command of Heaven's all-powerful King, and by due Right, I keep the Key of this infernal Pit; forbidden by him to unlock theſe Adamantine Gates; DEATH ſtands ready to interpoſe his Dart againſt all Force, not fearing to be over-match'd by any Thing created: But what do I owe to his Commands above, who hates me, and hath thruſt me down hither into this Gloom of profound Hell, to ſit here employ'd in this hateful Office, once an Inhabitant of Heaven and heavenly-born, yet has doom'd me to remain here in perpetual Agony and Pain, encompaſs'd round with the Terrors and Clamours of my own Brood, that feed themſelves with my Bowels? Thou art my Father, my Author, thou gaveſt me Being; whom ſhould I obey and follow but thee? Thou wilt ſoon lead me to that new World of Light and Happineſs, where among the Gods who live at Eaſe, I ſhall reign voluptuouſly at thy Right-Hand, Time without End.

AS ſhe ſaid this, ſhe took from her Side the fatal Key, the ſad Inſtrument of all our Woe, and rolling her ſnaky Train towards the Gate, forthwith drew up the great Portcullice; which, excepting herſelf, not all the combin'd Powers of Hell could once have mov'd; then turns the intricate Wards in the Key-hole, and with Eaſe unfaſtens every Bolt and Bar, tho' of maſſy Iron, or of ſolid Rock: Upon a ſud-

den

den the infernal Doors fly open, with a moſt violent Rebound, and grating Noiſe of the Hinges, and jarring Sound like harſh Thunder, that the loweſt Bottom of Hell's Caverns ſhook.

THUS ſhe open'd the Gates, but to ſhut them again was beyond her Power; they ſtood ſo wide open, that an Army with all its Body and Wings extended, marching under ſpread Enſigns, might paſs through, with all their Horſes and Chariots, tho' rank'd but in looſe Order: So wide they ſtood, and caſt forth a vaſt Smoak and red Flame, like the Mouth of a Furnace. Before their Eyes there ſuddenly appear'd the Secrets of the raging Deep; a dark infinite Ocean, without Dimenſion or Bound whatſoever; where Length, Breadth, Height, and Time, and Place are loſt; where eldeſt NIGHT and CHAOS, the firſt Anceſtors of Nature, hold continual Anarchy, amongſt the Noiſe of endleſs Strife, and keep their Station by Confuſion: For Hot, Cold, Moiſt, and Dry, four fierce Champions, ſtrive here for Maſtery, and bring to Battle the imperfect Particles of the firſt Matter; and they ſwarm populous, each by Nature tending to their own Factions, in their ſeveral Clans, whether light, heavy, ſharp, ſmooth, ſwift, or ſlow, being numberleſs as the Sands of BARCA, (e) or the ſcorched Soil of CYRENE, (f) which is lifted up with warring

(e) *Barca*; *Carthag.* i. e. *A Deſart*; or from *Amilcar Barca*, the Father of *Hannibal*, who is ſaid to have founded it. A large, ſandy, barren and dry Country in *Africa*; ſo called from the capital City of it, lying on the Weſt of *Egypt*, on the *Mediterranean* Sea, between *Egypt* and *Tripoli*, 600 Miles from Eaſt to Weſt, and 120 Miles from South to North: Others call it the *Sandy Lybia*: The chief City is 550 Miles from *Alexandria* in *Egypt*. *Barca* ſeparates *Egypt* from *Cyrene*.

(f) *Cyrene*; *Carthag.* from *Cyrene*; i. e. *a Fountain*, which ſprings from a Mountain of the ſame Name there; a very barren ſandy Province of *Lybia*, towards the Great *Syrtis*, lying upon

warring Winds, and driven about the Air. What theſe moſt adhere to, rules for a Moment; CHAOS ſits Umpire, and by his Deciſion embroils the Fray the more, by which he reigns; next him the high Arbiter CHANCE governs all: Such was this wild Abyſs, the deep Womb of Nature, and not unlikely but it ſhall be her Grave, made up of neither Sea, nor Shore, nor Air, nor Fire, but all theſe mix'd confuſedly in their pregnant Cauſes, and which muſt for ever fight thus, unleſs the ALMIGHTY Maker ordain them, his dark Materials to create, and form new Worlds.

CHAP. IV.

With what Difficulty Satan *paſſes the Gulph; directed by* Chaos, *the Power of that Place, to the Sight of this new World which he ſought.*

THE wary Fiend ſtood upon the Brink of Hell, and look'd for a while into this wild Abyſs; for now he had no narrow Sea to croſs, nor was his Ear leſs deafen'd with loud and ruinous Noiſes, than (to compare great Things with ſmall) when BELLONA, (*e*) bent to deſtroy ſome ca-

upon the *Mediterranean* Sea near *Egypt*. *Cyrene* was built by *Battus* the *Lacedemonian*, from whom the Inhabitants were called *Battiadæ*, and gave the Name to the whole Country. It ſtrove once with *Carthage* for ſome Priviledges. In the moſt Southern Part of it ſtood the famous Temple of *Jupiter Ammon*; and was the Birth-place of *Simon*, who carried our Saviour's Croſs to Mount *Calvary*, Mat. 27. 32. *Cyrene* was alſo called *Pentapolis*, *Gr.* becauſe it contained five fine Cities of old.

(*e*) *Bellona*; *Lat.* i. e. *The Goddeſs of War.* A Deity among the old *Romans*; the Mother, Siſter, and Wife of *Mars*. She had many Temples, Prieſts, Sacrifices, Statues and Honours paid

pital City, ſtorms it with all her battering Engines; or as if this Frame of Heaven were falling, and theſe Elements in Uproar, had torn the ſtedfaſt Earth from her Axle. (*f*)

AT laſt SATAN ſpread his wide Wings, like Sails, for Flight, and lifted up in the riſing Smoak, ſpurns the Ground; thence aſcending, rides intrepidly many a League, as it were in a cloudy Chair; but that Seat ſoon failing, he meets nothing but the vaſt empty Space: At unawares, fluttering his uſeleſs Wings, directly down he drops ten Thouſand Fathom deep, and to this Hour he had been falling, had not the ſtrong Rebuff of a flying Cloud, kindled with Fire and Nitre, hurry'd him up as many Miles aloft: That Fury over, he lights on a ſinking Quick-ſand, and nigh founder'd, makes his Way over what was neither Sea nor good dry Land, treading the crude Subſtance of the Abyſs half on Foot and half flying, that it was requiſite for him now to uſe both Oar and Sail: As when a Griffin (*g*) with winged Courſe, over Hill, thro' Wilderneſs, or mooriſh Vales, purſues the ARIMASPIAN, (*h*) who by Stealth had taken from his

paid her; and was painted with a furious Countenance, holding a Trumpet, a Whip, and ſometimes a lighted Torch; to ſhew the diſmal Effects of War. In Time of Peace, her Temple was ſhut up.

(*f*) *Axle*; *Sax. Lat. Gr.* i. e. *Going round*; A *Geog.* T. An *Axle*-Tree. Here, an imaginary Line drawn thro' the Center of the Earth, from the North to the South Pole; upon which the Earth is ſuppoſed to move, in its Diurnal Motion from Eaſt to Weſt.

(*g*) *Griffin* or *Griffon*; *Lat. Gr.* i. e. To gripe faſt or ſqueeze. A fabulous, terrible and rapacious Bird, ſaid to be partly like an Eagle, partly like a Lion; Guardians of hidden Gold, and dedicated to *Apollo*, the God and Maker of Gold, *i. e.* The Sun with the Heat of his Rays.

(*h*) *Arimaſpian*; *Scyth.* from *Ari*, i. e. *One* and *Maſpos*, i. e. *An Eye*, *One-eyed*; a People of *Scythia* or *Little Tartary* in *Europe*, ſaid to have had *one Eye*. The Truth is, they were expert Archers,

his watchful Cuſtody the Gold that he had guarded; ſo eagerly the Fiend purſues his Way over Bog or ſteep Hill, thro' ſtrait, rough, ſolid Land, or Water, with Head, Hands, and Wings or Feet; and as he can beſt, makes his Way; either ſwims, or ſinks, or wades, or creeps, or flies. At length his Ear is aſſaulted with a univerſal Uproar of ſtunning Sounds, and Voices all in Confuſion, which were born through the hollow Darkneſs; undaunted he bends his Way thither, to meet there whatever Power, or Spirit of the lowermoſt Abyſs might reſide there, of whom he might enquire, which Way the neareſt Coaſt of Darkneſs lay, that border'd upon Light; when ſtrait appears the Throne of CHAOS, and his dark Pavillion ſpread wide upon the waſteful Deep; enthron'd with him ſat dark and ſable-habited NIGHT, the eldeſt of Things, and Conſort of his Reign; and by them ſtood ORCUS, (*i*) and HADES, (*k*) and the dreaded Name of DEMOGORGON: (*l*) Next RUMOUR, and CHANCE, and CONFUSION, and TUMULT, and DISCORD, with a thouſand various Mouths, all theſe in continual Mutiny; to whom SATAN boldly turning, ſaid thus:

YE Powers, and Spirits of this lowermoſt Abyſs, CHAOS, and antient NIGHT! I come not hither as a Spy, with Purpoſe to pry into, or diſturb the Secrets

Archers, who ſhut *one Eye*, that they might with the more Exactneſs hit the Mark. *Alexander* the Great ſubdu'd them.

(*i*) *Orcus*; *Lat.* from the *Gr.* i. e. *An Oath*: becauſe the Supernal Gods made their Oaths by *Orcus*, as well as by *Styx*, another Name of Hell.

(*k*) *Hades*; *Gr. Lat.* i. e. A *dark, hidden* and *inviſible Place*; the ſame as *Orcus* or *Hell*; in Holy Writ and ſacred Authors. It is eſteem'd to be the general Receptacle of all Souls departed this Life, in a State of Expectation, till the Day of Judgment.

(*l*) *Demogorgon*; *Lat.* from the *Gr.* i. e. *Beholding the Gorgon*, which none could do but He; for ſhe turn'd all Things that look'd on her into Stones.

of your Kingdom, but wander this darkſome Deſart by Conſtraint, as my Way up to Light lies thro' your ſpacious Empire; I ſeek which is the readieſt Path that leads where your dark Bounds join to thoſe of Heaven; or if the celeſtial King poſſeſſes ſome other Place lately won from your Dominion, I travel this dangerous Path to go thither; do you direct my Courſe, which if you do, it will bring no mean Recompence to your Advantage; if that Region be loſt, and I can (expelling thence all Uſurpation) reduce it to original Darkneſs, and your Sway, (which is the Intent of my preſent Journey) and once more eſtabliſh there the Government of antient NIGHT; let yours be all the Advantage, and only mine the Revenge!

THUS ſpoke SATAN, and thus old CHAOS anſwer'd him, with a Viſage uncompos'd, and faultering in his Speech:

STRANGER, I know thee, who thou art, that mighty leading Angel, who lately made Oppoſition againſt the King of Heaven, though overthrown; I ſaw and heard; for ſuch a numerous Army did not fly in Silence thro' the affrighted Deep, with Ruin upon Ruin, and Rout upon Rout, Confuſion worſe confounded; and the Gates of Heaven pour'd her victorious Bands in Purſuit, out by Millions. I upon my Borders here keep Reſidence, if all I can do will ſerve, I ſhall not be wanting to ſtrive to defend that Little which is yet left me, being continually encroach'd on thro' our inteſtine Wars, which weaken the Power of old NIGHT: Firſt was Hell, your Dungeon, ſtretching far and wide below; and now lately Heaven and Earth, another World, hung o'er my Kingdom, link'd in a golden Chain, and is on that Side of Heaven from whence your Legions fell: If that be the Way you would go, you have not very far: (ſo much the nearer are you to Danger) Go, and Succeſs be with

with you, for all Havock, Spoil, and Ruin are my Gain.

HE ſaid no more, and SATAN did not ſtay to make him a Reply, but glad that he was like to find a Shore to this Sea, with freſh Chearfulneſs and renew'd Force, he ſprings upwards like a Pyramid (*m*) of Fire into the wide Firmament, and forces his Way thro' the Shock of Elements, fighting on all Sides round him; in more Danger and harder beſet, than when the ARGO (*n*) paſs'd thro' the BOSPHORUS, (*o*)

(*m*) *Pyramid*; *Gr.* i. e. A *Fire*, a Geometrical Term. A Pyramid is a Heap of ſquare Stones, riſing up like a Flame of Fire in four Squares. There are about 80 Pyramids near *Grand Cairo* in *Egypt*, the Wonder of the World to this Day, tho' they have ſtood 4000 Years, and may continue as long again; three of them are very large, beſides many ſmall ones. The *Arabs* call them *Dgebel Pharaon*, and the *Turks* *Pharaon Deglary*, i. e. *Pharaoh's Hills*. Mr. *Lucas* ſaw above 20,000 Pyramids near *Cæſarea* in *Leſſer Aſia*.

(*n*) *Argo*; *Lat.* *Gr.* i. e. *Swift*; becauſe of her ſwift ſailing; being rowed with 50 Oars, which was a new Invention of *Jaſon*; or from the Builder of it; and *Cicero* derives it from the *Argives* or *Greeks*, who ſail'd in it. The Ship wherein *Jaſon* and other valiant *Greeks* made a famous Expedition to *Colchos*, now *Mingrelia*, *Georgia* and *Iberia*, upon the *Pontus*, to bring from thence the golden Fleece into *Greece*. The Expedition of the *Argonauts*, celebrated in antient Hiſtory, was in the Reign of *Ægeus*, King of *Athens*, about *A. M.* 2714. Before *Chriſt* 1284. It was no more than a bold and new Voyage to bring home fine Wool, the valuable Commodity of that Country, as the *Britiſh* Wool is now; or carrying off the Treaſure of the King of *Colchis*, which conſiſted of Gold, gathered out of the Rivers, by the Help of a Ram's Fleece; becauſe *Gaza*, *Heb.* ſignifies a Treaſure and a Fleece: The two Bulls and a Dragon were the two Walls round the Caſtle, and a Braſs Gate. For *Sour*, *Heb.* ſignifies both a Bull and a Gate; Braſs and a Dragon.

(*o*) *Boſphorus*, *Boſporus*, or *Boſperus*; *Lat.* from the *Gr.* i. e. *The Paſſage of an Ox*, as we ſay *Oxford*. A Paſſage into the *Euxine* Sea, by *Conſtantinople*, thro' which *Jaſon* paſs'd with much Difficulty and Danger in this Voyage. It is ſo ſtrait and narrow, that Cattle ſwim

betwixt the crowded Rocks; or when ULYSSES (*p*) ſhunn'd CHARYBDIS (*q*) on the Larboard Side, and ſteer'd by the Whirpool of SCYLLA: So did SATAN move on, and paſs with great Difficulty and very hard Labour; but he having once paſs'd, ſoon after when MAN fell, was a ſtrange Alteration; for SIN and DEATH quickly following his Path, (ſuch was the Will of Heaven) pav'd after him a very broad and beaten Way over the dark Gulph, and built thereon a Bridge of wondrous Length, continu'd from Hell, and reaching to the outmoſt Orb of this frail World; over which the perverſe and fallen Spirits paſs and repaſs with an eaſy Intercourſe, to puniſh Mortals, or lead them into Temptation, excepting ſuch, who by more eſpecial Grace, are guarded by GOD and good Angels.

BUT now at laſt appears the ſacred Influence of Light, and far into the Boſom of dim NIGHT ſhoots a glimmering Dawn from the Walls of Heaven; NATURE firſt begins here her farthest Bounds, and CHAOS retires from her outmoſt Works like a broken Foe, with leſs Tumult and leſs hoſtile Noiſe; ſo that SATAN

ſwim over it, and they hear the Cocks crowing and Dogs barking from one Side to another. Now *Stretti di Conſtantinopoli*, *Ital.* i. e. The Straits of *Conſtantinople*.

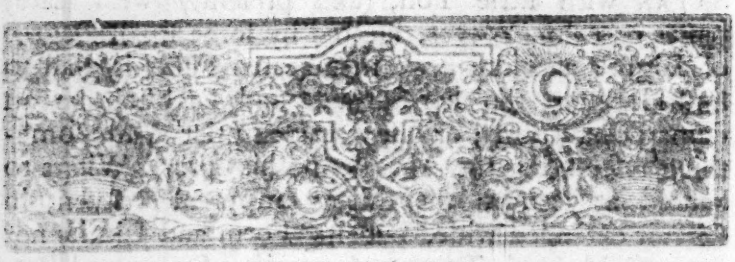
(*p*) *Ulyſſes*; *Lat.* *Gr.* i. e. *All Strength*, *Wrath*; or contracted from his original Name, *Odyſſeus*, *Gr.* i. e. *The publick Road*: becauſe his Mother overtaken in a violent Pain, was deliver'd of him on the High-way. The Son of *Laertes*, Prince of *Ithaca* and *Dulichia*, Iſlands in the *Ægean* Sea; an eloquent, cunning *Greek*, celebrated by *Homer*, *Virgil*, *Ovid*, &c. After the Siege of *Troy*, he is ſaid to have ſuffer'd divers Hardſhips for Ten Years more in his Return Home, particularly paſſing by *Sicily*.

(*q*) *Charybdis*; *Heb.* i. e. *A Gulf of Perdition*; *Lat.* from the *Gr.* i. e. *Gaping* and *ſucking in*. A very dangerous Part of the Sea of *Sicily*, between *Meſſina* and *Italy*, where divers Ships have been ſuck'd in; and *Ulyſſes* had much ado to eſcape Drowning.

SATAN with little Toil, (and preſently with Eaſe) paſſes on calm Waves, aſſiſted by ſome ſmall Degree of Light; and like a weather-beaten Veſſel is glad to find Harbour, tho' her Shrouds and Tackling be all damag'd and torn; or elſe in the emptier Waſte ſomething reſembling the Air, lies on his ſpread Wings to behold at Leiſure the diſtant empyreal Heaven, in Circuit extended wide, but its Form and Limits not determin'd; with Towers of precious Stones and Battlements of living Saphires, *(r)* once the native Seat of SATAN; and juſt by was this pendent World, hanging in a golden Chain, in Bigneſs about the Size of one of the ſmalleſt Stars, and cloſe by the Moon. Thither accurſed, and in an accurſed Hour he haſtens, quite fill'd with Malice and miſchievous Revenge.

(r) Saphir; *Lat. Gr.* from the *Heb.* i. e. *Numbered*; becauſe one muſt pay down very dear for it. A very clear, hard, and precious Stone, of the Colour of the Sky, with Sparkles of Gold, and the hardeſt next to a Diamond: It was put into the Breaſt-plate of the High-Prieſt; *Exod.* 28. 18. *Rev.* 21. 19.

The End of the SECOND BOOK.



THE THIRD BOOK

OF

PARADISE LOST.

The ARGUMENT.

GOD sitting on his Throne sees Satan flying towards this World, then newly created; Shews him to the Son who sat at his right Hand; foretells the Success of Satan in perverting Mankind; clears his own Justice and Wisdom from all Imputation, having created Man free and able enough to have withstood his Temptation; yet declares his Purpose of Grace towards him, in regard he fell not of his own Malice, as Satan did, nor by him seduced. The Son of GOD renders Praises to his Father for the Manifestation of his gracious Purpose towards Man; but GOD again declares that Grace cannot be extended towards Man, without the Satisfaction of Divine Justice. Man hath offended the Majesty of GOD



THE THIRD BOOK OF PARADISE LOST.

The ARGUMENT.

GOD *ſitting on his Throne ſees* Satan *flying towards this World, then newly created; ſhews him to the* SON *who ſat at his Right Hand; foretells the Succeſs of* Satan *in perverting Mankind; clears his own Juſtice and Wiſdom from all Imputation having created* Man *free and able enough to have withſtood his Tempter; yet declares his Purpoſe of Grace towards him, in regard he fell not of his own Malice, as* Satan *did, but by him ſeduc'd. The* SON *of* GOD *renders Praiſes to his Father for the Manifeſtation of his gracious Purpoſe towards* Man; *but* GOD *again declares that Grace cannot be extended towards* Man, *without the Satisfaction of Divine Juſtice,* Man *hath offended the Majeſty of* GOD

GOD *by aſpiring to Godhead, and therefore with all his Progeny devoted to Death, muſt die, unleſs ſome one can be found ſufficient to anſwer for his Offence, and undergo his Puniſhment. The* SON *of* GOD *freely offers himſelf a Ranſom for* Man: *The Father accepts him, ordains his Incarnation, pronounces his Exaltation above all Names in Heaven and Earth; commands all the Angels to adore him; they obey and ſinging to their Harps in full Choir celebrate the* FATHER *and the* SON. Satan *lights upon the bare Convex of the World's outermoſt Orb, where he firſt finds a Place ſince call'd the* Limbo of Vanity; *what Perſons and Things fly up thither.* Satan *comes to the Gates of Heaven, deſcrib'd aſcending by Stairs, and the Waters above the Firmament that flow about it: His Paſſage thence to the Orb of the* Sun: *He finds there* Uriel *the Regent of that Orb; but firſt changes himſelf into the Shape of a meaner Angel, inquires after the Habitation of* Man *and is directed; alights firſt on the Mount* Niphates.

CHAP. I.

GOD *ſees* Satan *flying towards this World, foretells his Succeſs in perverting Mankind; and declares his Purpoſe of Grace thereupon.*

HAIL holy Light! (who if not from Everlaſting with the Deity, art the firſt Offſpring of Heaven), may I expreſs thee without Blame? ſince GOD himſelf is Light, and dwelling in Light from Eternity has always been unapproachable, always dwelt in Thee, Thou bright Effluence

Effluence of the bright uncreated Being; or ſhall I rather call Thee a pure heavenly Stream, whoſe Fountain is GOD. Thou wert before the Sun and the Heavens, and at the Voice of GOD didſt adorn the riſing World, which before was dark, and but juſt riſen from the CHAOS, without Form and infinitely void. Now I viſit Thee again with freſh Courage, having long been treating of Darkneſs, and Hell, and the Shades of Obſcurity; having been taught by the heavenly Spirit to venture down the dark Deſcent, and to aſcend up again to ſpeak of Thee. Thee I now ſafely reviſit, and feel thy ſovereign quickning Lamp; but Thou reviſit'ſt not theſe Eyes, that in vain rowl to find Thy piercing Ray; ſo thick a Darkneſs and Suffuſion hath veil'd them and extinguiſh'd, that they never find a Dawn! Yet do I not for that Reaſon ceaſe to wander among clear Springs, or ſhady Groves, or ſunny Hills, where the Muſes haunt; the Love of ſacred Song always delighting me. But chiefly SION, Thee I viſit nightly, and the flowry Brooks that waſh thy hallow'd Foot, flowing ſweetly; nor do I forget ſometimes thoſe other two inſpired Writers, whom Fate made equal with me, and to whom I wiſh I were equal in Fame, blind THAMYRIS, (*a*) and blind MÆONIDES, (*b*) and TIRESIAS,

(*a*) *Thamyris*, *Lat. Gr.* i. e. *Wonderful*. A Poet of *Thrace*, who had the Vanity to contend with the Muſes in Singing, but loſt it; therefore they put out his Eyes, and took away his Harp. This Fable teaches us the Danger and Vanity of mocking God, of Self-ſufficiency and Pride.

(*b*) *Mæonides*, *Lat. Gr.* i. e. *The Son of Mæon*, for *Homer*, *Gr.* i. e. *One that doth not ſee*: becauſe he deſpis'd the Vanities of the World, not that he was really depriv'd of his Eyeſight; others ſay, that his Blindneſs came by an Accident. But his proper Name was *Melliſigenes*, from the River *Melet*, where he was born. He was ſo poor, that he begg'd his Bread; yet when he was dead, ſeven Cities contended for the Honour of his Nativity; *Smyrna*, *Rhodes*, *Colophon*, *Salamis*, *Chios*, *Argos*,

SIAS, (*c*) and PHINEUS, (*d*) who were Prophets of old. Then I feed on Thoughts, that naturally move to Harmony; as the wakeful Nightingale in the dark, and hid in the thickeſt Shade, ſings her ſweet Song by Night. Thus the Seaſons return with the Year, but neither Day, nor the ſweet Approach of Evening or Morning, or Sight of Bloſſoms in the Spring, or Summer's Roſe, or Flocks, or Herds, or Face of MAN, the Image of his Maker, return to me; but inſtead of that a Cloud and ever-during Darkneſs ſurrounds me, cut off from the chearful Ways of MEN, and for the Book of fair Knowledge preſented with a univerſal Blot of Nature's Works, which are to me all expung'd and eraz'd, and Wiſdom at the great Entrance of Sight quite ſhut out: So much the rather do

got, Athenæ. He was born according to the beſt Account, *A. M.* 3120, 340 Years after the Deſtruction of *Troy*, and 884 before the Incarnation. An antient and moſt celebrated Poet among the *Greeks*, the wittieſt Man that ever liv'd, who had none to imitate, (except *Moſes*, from whom he took his beſt Thoughts) was never matched by any that came after him, except now by *Milton*, and a Pattern to all Poets, Philoſophers and Hiſtorians to this Day. He wrote the Wars of *Troy* in twenty-four Books, called the *Iliads*, and the dangerous Voyages of *Ulyſſes*, in the *Odyſſes*, in as many. The greateſt Veneration has been paid to his Name in all Ages; And *Milton* modeſtly wiſhes he might be equalled to him therein, though in many Reſpects he hath exceeded *Homer* himſelf, and *Virgil* alſo in *Epic* Poem, both in the Grandeur of his Subject, in his Learning, Characters, and every Thing elſe.

(*c*) *Tireſias*; *Lat. Gr.* i. e. *A Star*: becauſe he foretold ſome Things by the Knowledge of Aſtrology. A blind Poet and Soothſayer of *Thebes*; long before *Homer*: the Son of *Evetrus* and *Chariclo*. He was ſtruck blind either for peeping too curiouſly upon *Minerva* in the Fountain *Hypocrine*; or for deciding the Cauſe between *Jupiter* and *Juno* to her Diſſatisfaction: for which *Jupiter* gave him the Faculty of Divination or Soothſaying.

(*d*) *Phineus*; *Lat. Gr.* i. e. *Shining, illuſtrious*. A King and Prophet of *Arcadia*, who for putting out the Eyes of his Children, and for revealing the Secrets of the Gods to Men, was puniſhed with Blindneſs.

do Thou celeſtial Light ſhine inward, and enlighten my Mind thro' all her Powers; there plant Eyes, purge and diſperſe all Ignorance from thence, that I may ſee and tell of Things which to mortal Sight are inviſible.

NOW the ALMIGHTY Father had bent down his Eye from above, from the pure Heaven, where he ſits high thron'd above all Height, to view at once his own Works and their Works; about him the moſt pure and holy Angels of Heaven ſtood as thick as Stars, and from his Sight receiv'd unſpeakable Happineſs: On his Right-Hand ſate his only SON, the bright Image of his Glory. He firſt beheld on Earth our two firſt Parents, ADAM and EVE, as yet the only two of Mankind, plac'd in the happy Garden of EDEN, (e) reaping immortal Fruits of unrivall'd Love and uninterrupted Joy in a happy Solitude. The eternal Father then ſaw Hell and the Gulph between, and SATAN there coaſting the Wall of Heaven, high in the thick Air, and on this Side of NIGHT, ready to ſtoop with willing Feet and tired Wings upon the bare Outſide of this World, that ſeem'd like Land encompaſs'd without Firmament; nor could SATAN, at that Diſtance, tell whether it was ſurrounded with Air or Water. GOD ſaw him from his high Proſpect, wherein

(e) *Eden*; an *Hebrew* Word. It ſignifies Pleaſure and Delight: becauſe it was the moſt pleaſant Place upon Earth, and Paradiſe was in it. *Eden* was a Country in *Chaldea*, thought by ſome to be the ſame as *Meſopotamia*, near *Babylon*, lying between the *Euphrates* and the *Tygris*, well watered with theſe and other Rivers, and moſt fruitful. But the learned *Huetius* proves, that *Eden* lay on the South of *Babylon*, and the Terreſtrial Paradiſe on the Eaſt Side of *Eden*, between the firſt joining of the *Euphrates* and the *Tygris*, and there parting again, when they make the *Pyſon* and the *Gihon*, which run into the *Perſian* Gulph at different Mouths: as *Moſes* has deſcribed theſe four Rivers, *Gen.* ii. 8—16. *De Situ Parad. Terreſtris*. For theſe Properties it is highly commended in Holy Scripture, *Gen.* ii. 8. *Iſa.* 51. 3. *Ezek.* 31. 8, 9, &c.

wherein he beholds all paſt, preſent, and future Things, and foreſeeing what was afterwards to be, thus ſpoke to his only SON:

ONLY BEGOTTEN, doſt thou behold what Rage tranſports our Adverſary, whom no preſcrib'd Bounds, nor Bars of Hell, nor all the Chains heap'd on him there, nor yet the vaſt Gulph now ſeparated from the new Creation can hold? So eager he ſeems for deſperate Revenge, which ſhall fall upon his own rebellious Head; now broke looſe from his Confinement, he takes his Flight not far from Heaven, and upon the Borders of Light, directly towards the World newly created, and towards MAN plac'd there, with Purpoſe to try if he can deſtroy him by Force, or what is worſe, by ſome Allurement pervert him; which laſt will be the Caſe; for MAN will give Ear to his flattering and deceitful Lies, and tranſgreſs the only Command which is the Pledge of his Obedience; ſo will he fall, and with him his faithleſs Progeny. Whoſe is the Fault? Whoſe but his own? Ungrateful, diſobedient MAN! I made him juſt and right, with Power ſufficient to have ſtood, yet left him free to fall; and ſo I created all the Powers and Spirits of Heaven, both them who ſtood and them who fail'd; freely they ſtood who ſtood, and they who fell had the ſame Freedom. Had they not been free, what ſincere Proof could they have given of Allegiance, true Love, or conſtant Faith, where nothing would appear but what they needs muſt do, not what they would? What Praiſe could they receive, or what Pleaſure I, from ſuch an Obedience? When Will and Reaſon (for Reaſon alſo is Choice) ſtripp'd of their Freedom, both become uſeleſs and vain, and would ſerve Neceſſity, not me; they therefore as belong to Right, were ſo created; nor can they with Juſtice accuſe me, their Maker, or their Making, nor blame their Fate, as if Predeſtination had over-rul'd

their

their Will, diſpos'd by high Fore-knowledge and an abſolute Decree: Their own Revolt they decreed themſelves, and not I: If I did fore-know, my Fore-knowledge had not the leaſt Influence over their Fault, which had I not fore-known, had prov'd no leſs certain: So without the leaſt Enforcement or Imagination of Fate, or any Thing foreſeen by me, which may hereafter happen, do they offend; Authors to themſelves in every Thing, as well of what they judge, as of what they chuſe; for I form'd them free, and ſo they muſt remain 'till they enſlave themſelves; elſe I muſt change their Nature, and aboliſh the high, unchangeable, and eternal Decree, which ordain'd their Freedom: It was they themſelves ordain'd their Fall: The firſt Sort fell ſelf-deprav'd, ſelf-tempted, voluntarily, and by their own evil Thoughts: MAN falls too, but is firſt deceiv'd by the other: Therefore MAN ſhall find Grace, but the other none; ſo ſhall my Glory, both in Juſtice and Mercy, ſhine through Heaven and Earth; but that which firſt and laſt ſhall ſhine the brighteſt, ſhall be Mercy.

CHAP. II.

The SON *of* GOD *on his Father's declaring that Divine Juſtice muſt be ſatisfied for* Man's *Sin, freely offers himſelf a Ranſom for them; which the* FATHER *accepts.*

WHILE GOD ſpake, a ſweet Fragrance fill'd all Heaven, and diffus'd a freſh and unſpeakable Pleaſure in the bleſs'd and elect Angels. The SON of GOD was ſeen moſt glorious and beyond Compare; all his Father ſhone in him, expreſs'd ſubſtantially, and in his Face appear'd viſibly divine Compaſſion, Love without End, and Grace without

without Meaſure, which to his Father he thus gave Utterance:

OH Father! that Word was gracious which clos'd thy ſovereign Sentence, and which promis'd that MAN ſhould find Grace; for which both Heaven and Earth ſhall highly extol thy Praiſes, with the Sound of innumerable Hymns and holy Songs, which round about thy Throne ſhall proclaim Thee ever bleſt: For ſhall MAN, thy Creature late ſo belov'd, created ſince the Angels, be finally loſt, and fall circumvented thus by Fraud, tho' join'd with his own Weakneſs? Far be that from Thee, great Father! who art Judge of all created Things, and who alone judgeſt right. Or ſhall the Enemy thus obtain his Ends, and fruſtrate Thine? Shall he fulfil his Wickedneſs, and render thy Goodneſs uſeleſs, or proudly return to Hell, (tho' to a heavier Doom, yet with his Revenge accompliſh'd) and draw after him the whole Race of Mankind corrupted by him? Or wilt Thou thyſelf unmake and aboliſh for him, what thou haſt made for a Purpoſe of thy own Glory? So ſhould thy Goodneſs and thy Greatneſs both be call'd in Queſtion, and be blaſphem'd without Defence.

TO whom the great Creator reply'd thus: My Son, in whom my Soul hath its chief Delight, Son of my Boſom, who art alone my Word, my Wiſdom, and my effectual Power! all the Words that thou haſt ſpoken are my Thoughts, and as my eternal Purpoſe hath already decreed: MAN ſhall not be quite loſt, but who will ſhall be ſav'd, yet not wholly of Will in him, but Grace in me, freely beſtow'd on him; I will once more renew his impair'd Faculties, though forfeited, and dragg'd by Reaſon of Sin to foul and exorbitant Deſires; yet once more upheld by me, he ſhall ſtand on even Ground againſt his mortal Foe, upheld by me; that he may fully know how frail his

fallen

fallen Condition is, and to me, and none but me, owe all his Deliverance. Some, out of my peculiar Grace, I have elected and choſen above the reſt, ſuch is my Will; the reſt ſhall hear me call, and have frequent Warnings to leave their ſinful State, and to appeaſe betimes (while Grace is yet offer'd) an angry GOD; for I will ſufficiently clear their dark Senſes, and ſoften their ſtony Hearts, 'till they pray and repent, and bring due Obedience. To Prayer, Repentance, and due Obedience, mine Ear ſhall not be ſlow nor mine Eyes ſhut. And I will place within them, as a Guide, the great Witneſs, CONSCIENCE; whom if they will hear, they ſhall attain Light after Light, and perſevering to the End, ſhall at laſt obtain eternal Happineſs: They who neglect and ſcorn the Day of my Grace, and this my long Sufferance, ſhall never enter into my Reſt, but being hard ſhall be the more harden'd, and being blind ſhall be the more blinded, that they may make the more Errors, and their Fall may be the greater; and none but ſuch have I excluded from Mercy. But all is not yet done; MAN diſloyally diſobeying me, has broke my Commandment, and ſins againſt the high Supremacy of Heaven, coveting to be a God, and loſing all: To attone for his Treaſon there is nothing left, but he with his whole Poſterity muſt die, devoted for Deſtruction; he muſt certainly die, or elſe Juſtice muſt; unleſs ſome other, both able and willing, pay for him the compleat Satisfaction. Speak, Powers of Heaven! where ſhall we find ſuch Love? Which of ye will become mortal to redeem Mankind, and being juſt, be willing to die to ſave the Unjuſt? Dwells there in all Heaven ſo dear a Charity?

GOD aſk'd the Queſtion, but the Angels all were mute, and there was Silence in Heaven; there was none who ſo much as appear'd on the Behalf of MAN, either to defend him or intercede for him, much leſs

that durſt draw upon himſelf the deadly Penalty, or pay the Ranſom requir'd. And now by the ſevere Sentence of the FATHER, all Mankind muſt have been loſt, and condemn'd to Death and Hell without Redemption, had not the SON of GOD, in whom dwells the Fulneſs of divine Love, thus renew'd his dear Mediation;

FATHER! thy Word is paſt, that MAN ſhall find Grace, and ſhall not Grace find out Means, that finds her Way the ſpeedieſt of all thy Meſſengers? That viſits all thy Creatures, unſought for, unaſk'd for, and unmerited? Happy for MAN that ſo it comes, for he once loſt and dead in Sin, can never ſeek her Aſſiſtance, and being indebted and undone, hath no Attonement or fit Sacrifice to bring for himſelf. Behold me then! I offer myſelf for him, my Life for his; let all thy Anger fall upon me; account me as MAN: For his Sake I will leave thy Boſom, and freely put off this Glory, which I poſſeſs next to Thee, and laſtly with Pleaſure die for him: Let DEATH execute all his Rage on me, I ſhall not lie long under his gloomy Power: Thou haſt given me to poſſeſs Life in myſelf for ever, and by Thee I live: Though now I yield up and give to DEATH all of me that can die; yet that Debt once paid, Thou wilt not leave me, his Prey, in the loathſome Grave, nor ſuffer my unſpotted Soul to dwell with Corruption there for ever; but I ſhall riſe victorious, and overcome my Vanquiſher, and rob him of his Spoils; DEATH ſhall then receive his laſt Wound, and diſarmed of his mortal Sting, ſhall be deſtroy'd; I ſhall lead Hell captive in Triumph, ſpite of Hell, and ſhew all the Powers of Darkneſs bound; Thou at the Sight ſhalt look down pleas'd out of Heaven, while I ſupported by Thee ruin all my Foes; DEATH the laſt of all, and with his Carcaſe ſhall glut the Grave; then after long Abſence ſhall return and enter Heaven,

with

with the Multitude of my Redeemed, to ſee thy Face, wherein no Cloud of Anger ſhall remain, but aſſur'd Peace and Reconcilement; thenceforward entire Joy ſhall be in thy Preſence, and Wrath ſhall be no more.

HERE his Words ended; but his meek Aſpect, tho' he was ſilent, ſpake, and breath'd immortal Love to Mankind, above which only ſhone filial Obedience; he attends the Will of his great FATHER, as a Sacrifice glad to be offer'd up. All Heaven was ſeiz'd with Admiration, what this might mean, and whither it would tend; but the ALMIGHTY ſoon reply'd:

MY ſole Delight! the only Peace in Heaven and Earth found out for Mankind, under Wrath; Thou knoweſt well how dear all my Works are to me, and it ſhows MAN not the leaſt ſo, though the laſt created; ſeeing that for his Sake I ſpare Thee from my Boſom and Right-Hand, to ſave (by loſing Thee for a Time) the whole Race that was loſt: Do Thou, therefore, join thy Nature alſo to theirs, whom Thou alone canſt redeem; and be Thyſelf a MAN upon Earth among MEN, and made Fleſh, when the Fulneſs of Time ſhall be, of Virgin Seed, by a miraculous Birth: Be Thou in the Room of ADAM, (*f*) the Head of all Mankind, though one of his Sons; as in him all MEN periſh, ſo as from a ſecond Root, in Thee ſhall be reſtor'd as many as are reſtor'd, and without Thee none: His Crime makes all his Sons guilty; thy Merit accounted for theirs, ſhall abſolve all thoſe who renounce their own Deeds, both righteous and unrighteous, and live engrafted in Thee, and

(*f*) *Adam*; *Heb.* i. e. *Red* Earth, *Gen.* 2. 7. 3. 2. As The Name of the firſt Man and firſt Woman: becauſe they were formed of the Red Duſt of the *Homo* in *Lat.* is from *Humus*, i. e. the *Ground*: which points at both our Original and End.

receive new Light from Thee: So (as is moſt juſt) MAN ſhall ſatisfy for MAN, be judg'd and die, and afterwards riſe again, and with him raiſe his Brethren, ranſom'd with his own dear Life: So helliſh Hate ſhall be outdone by heavenly Love, giving itſelf to DEATH, and dying; ſo dearly redeem what helliſh Hate deſtroy'd ſo eaſily, and ſtill does deſtroy in all thoſe, who when they may will not accept of Grace. Nor ſhalt Thou leſſen or debaſe thy own Nature, by condeſcending to aſſume that of MAN; becauſe, tho' enthron'd in higheſt Bliſs, equal to GOD, and enjoying the ſame as the FATHER, Thou haſt quitted all, to ſave a whole World from utter Loſs, and haſt been found the SON of GOD, by Merit more than by Birthright; form'd worthy to be ſo, by Reaſon of being good, far more than by being great or high; becauſe Love hath abounded in Thee far beyond Glory: Therefore thy Humiliation ſhall with Thee exalt thy Manhood alſo to this Throne; here Thou ſhalt ſit incarnate, and reign here, both GOD and MAN, the Son both of GOD and MAN, anointed the univerſal King; all Power I give unto Thee, do Thou reign for ever, and aſſume all Adoration as thy Merit; all the Angels of Heaven I put under thy Government; to Thee, as the ſupreme Head, every Knee ſhall bow, of Things in Heaven, and Things in Earth, and Things under the Earth; when Thou ſhalt appear in the Sky, attended gloriouſly from Heaven, and ſend from Thee Arch-Angels, with a Summons proclaiming thy dread Tribunal: Forthwith from all Corners of the Earth the Living ſhall haſten to the general Doom, and the cited Dead of all Ages; (for ſuch a Peal ſhall rouze them from their Sleep) then all thy Saints being aſſembled, Thou ſhalt judge bad MEN and bad Angels, when they come to be arraign'd, they ſhall ſink beneath thy Sentence, and Hell (the Number of the Damn'd being fill'd up) ſhall be thenceforward ſhut up for ever. Mean while

the

the World ſhall burn, and there ſhall ariſe from her Aſhes a new Heaven and a new Earth, wherein juſt MEN ſhall dwell; and after all their long Perſecutions and Sufferings ſee happy Days, that ſhall bring forth nothing but Joy, Love triumphing, and fair Truth: After this Thou ſhalt lay thy regal Scepter by, for there ſhall then be no farther Uſe for it; but GOD ſhall be all in all. All ye Angels of Heaven, give Adoration to him, who to compaſs all this dies; adore him, who is my only SON, and honour him even as ye honour me.

NO ſooner had the ALMIGHTY pronounc'd this, than the Multitude of Angels gave a Shout, uttering Joy; loud as from Numbers which were not to be numberd, and ſweet as from bleſt Voices; Heaven rung with Jubilee, (*g*) and loud HOSANNAS (*h*) fill'd the eternal Regions. Toward either Throne they bow lowly, reverent, and caſt down to the Ground their Crowns, with ſolemn Adoration; Crowns that were adorn'd with Gold and immortal Amaranth, a Flower which once began to blow in PARADISE, juſt by the Tree of Life; but after MAN's Fall was remov'd to Heaven, where it firſt grew, now grows, and with its never-fading

(*g*) *Jubilee*; *Lat. Gr. Heb.* i. e. A Ram and a Ram's Horn: becauſe the *Jews* proclaim'd their Feaſts with the Sound of Trumpets made of Rams Horns, *Lev.* 25. 8. The Word came firſt from *Jubal* the Son of *Lamech*, the Inventor of Muſical Inſtruments, *Gen.* 4. 21.

(*h*) *Hoſanna's*; *Lat. Gr. Heb.* i. e. *Save we beſeech thee*, or *God bleſs the King*. Solemn Rejoicings among the *Jews* in the Feaſt of Tabernacles and Congratulations to their Kings.—— "And the Diſciples went, and "did as Jeſus commanded them, "and brought the Aſs, and the "Colt, and put on them their "Clothes, and they ſet him "thereon. And a very great "Multitude ſpread their Garments in the Way; others cut "down Branches from the Trees, "and ſtrewed them in the Way. "And the Multitudes that went "before, and that followed, "cried, ſaying, Hoſanna to the "Son of David: bleſſed is he "that cometh in the Name of "the Lord, Hoſanna in the "Higheſt.

Bloom ſhades the Fountain of Life, and all along where the clear River of Bliſs flows through the Midſt of Heaven; with theſe immortal Flowers the elect Spirits bind their glorious Locks, wreath'd in with Beams of Light. Now the bright Pavement, that ſhone like a Sea of Jaſper, made Purple with heavenly Roſes, was cover'd with the Garlands which they had thrown off; afterwards taking their Crowns again, and their golden Harps that hung (always tun'd) like Quivers glittering by their Side, with ſweet Preamble of charming Symphony, they uſher in their moſt ſacred Song and exalted Praiſes, no Voice being exempt; for ſuch Concord there is in Heaven, that there was no Voice but could well join in ſuch melodious Extaſy.

TO Thee, Oh! great GOD and FATHER of all! they ſung firſt, almighty, unchangeable, immortal, infinite and eternal King! the Author of all Being, and the Fountain of Light, Thyſelf being inviſible, and not to be approach'd amidſt the glorious Brightneſs where Thou ſit'ſt enthron'd; but then when Thou caſts a Shadow over the full Blaze of thy Beams, thy Skirts appear, though drawn round about Thee, like a radiant Shrine; darkening with exceſſive Brightneſs, and dazling Heaven, ſo that the brighteſt Seraphim cannot approach, 'till they have veil'd their Eyes with their Wings.

THEE, firſt of all Creation, Thee they ſung next, Begotten SON! Divine Similitude! in whoſe Countenance, without a Cloud and made viſible in the Fleſh, the Almighty FATHER ſhines, whom no Creature elſe can behold: On Thee impreſs'd abides the Effulgence of his Glory, and on Thee reſts his Spirit, pour'd out in Abundance and at full: By Thee he created the Heaven of Heavens, and all the Powers that are therein; and by Thee threw down ſuch of thoſe,

thoſe, as through Pride and Ambition became rebellious: Then Thou didſt not ſpare thy FATHER's dreadful Thunder, nor ſtop thy flaming Chariot Wheels, that ſhook the everlaſting Frame of Heaven; while Thou drov'ſt over the Neck of the warring Angels, routed and put to Flight: Returning back from that Purſuit, thy holy Angels celebrated Thee with loud Shouts, calling Thee SON of thy FATHER's Might, to execute fierce Vengeance on his Enemies: Not ſo on MAN; but he thro' the Malice of Devils fallen, Thou FATHER of Mercy and Grace, didſt not doom him ſo ſtrictly, but much rather inclin'd to Pity: No ſooner did thy dear and only SON perceive that Purpoſe, but he much more inclin'd to Pity, to appeaſe thy Wrath, and end the Conteſt perceivable in Thee, between thy Juſtice and thy Mercy, without Regard to the Throne of Bliſs whereon he ſat, and ſecond to Thee, offer'd himſelf to die for the Offence and Diſobedience of MAN. Oh Love! without Example, Love truly divine! Hail the SON of GOD, Hail Saviour of MEN! henceforth thy Name ſhall be the great Subject of our Song, nor ſhall our Harps ever neglect thy Praiſes, or ſeparate them from the Praiſes of GOD the eternal FATHER.

THUS happily the Angels ſpent their Time in Heaven above the ſtarry Sphere, in ſinging Hymns of holy Praiſe and Songs of Joy.

CHAP. III.

Satan lights upon the bare Convex of the World's outermoſt Orb, where he firſt finds a Place ſince call'd the Limbo of Vanity.

MEAN while SATAN lighted and walk'd upon that firm opacous Globe of this round World, whoſe firſt Convex divides the inferior Orbs that are under it, and encloſes them from CHAOS and NIGHT: Afar off it ſeem'd a Globe, but now a boundleſs Continent, dark, waſte, and wild, under the Darkneſs of NIGHT, expos'd, ſtarleſs, with Storms of CHAOS always bluſtering round it, and an inclement Sky; excepting on that Side, which, tho' at great Diſtance from the Walls of Heaven, gains ſome ſmall Reflection of glimmering Air, leſs vex'd with loud Tempeſt; here the Fiend walk'd at large; as when a VULTURE *(i)* upon the Mountain IMAUS, *(k)* (whoſe ſnowy Ridge bounds in the roving Inhabitants of TARTARY) *(l)* having left a Country where there was

(i) Vulture; *Lat.* i. e. of a *piercing ſharp Sight.* A very voracious Bird, bigger than an Eagle, of an excellent Sagacity of Sight and Smelling above all other Birds; ſo that it can perceive the Savour of dead Carcaſſes fifty Miles off; and appear two or three Days before any great Slaughter. They feed only upon Carcaſſes, but prey not upon any living Creatures.

(k) Imaus; *Lat. Gr. Tat.* contracted from *Mus Tag*, i. e. *The Mountain of Snow*, as the *Tartars* call it; being always covered therewith. A vaſt high Mountain in *Aſia*, a Part of Mount *Taurus*, riſing from it near the *Caſpian* Sea; and extending to the Spring of the *Ganges*. It parts *Tartary* from *India*, dividing it into two Parts, *i. e. Tartary within*, and *Tartary without* the *Imaus*. Now *Dalanguer*.

(l) Tartary; *Syr.* i.e. *Dark*, a Remnant; becauſe they are thought to be the Remainder of the Ten Tribes of *Iſrael*. *Tartary*, is a very large Country between *Muſcovy* and *India*, about 3000 Miles in Length, and 2250 Miles in Breadth; the

tary,

was Scarcity of Prey, with Intent to devour the Fleſh of Lambs and young Kids, flies towards the Springs of GANGES, (*m*) or HYDASPES, (*n*) (which are Rivers of INDIA) but in his Way lights on the barren Plains of SERICANA, (*o*) where the CHINESE (*p*) drive

third Part of *Aſia*. The *Romans* called it *Scythia*, i. e. Wrathful and furious; or *Teut. Schieten*, i. e. *Shooting*; becauſe the *Scythians* were excellent Shooters, or Marks-men. The *Perſians* and *Chineſe* call it *Tataria* and *Tata*, i. e. Invaders and Robbers, from *Tatar*, the eldeſt Son of *Alanza-Chan*, who was their Founder. The *Tatars* became better known in *Europe* about *A. D.* 1168, when they ſubdued Part of *Moſcovy*, and became Maſters of *China*; tho' it is not thoroughly known to this Day. The Epithet Roving is very proper; becauſe they wander about in Companies, in Tents, feeding their Cattle, without any fixed Houſes, or Habitations. See, the Genealogical Hiſtory of the *Tatars*, tranſlated from the *Tatar* Manuſcript, *A. D.* 1730.

(*m*) *Ganges*; *Ind.* i. e. *The River*, or from a King of that Name. A famous River of *India*, larger than any in *Europe*, except the *Volga* and *Danube*, eſpecially when it overflows; but noted for the Goodneſs and Lightneſs of its Water. The *Indians* ſay, it ſanctifies them when they drink or waſh themſelves in it. Four or Five Hundred Thouſand of them are ſeen about it, throwing Money into it, *&c.* which they think may be uſeful to them when dead. The *Great Mogul* and all others drink the Waters of it; for it is carried far and near, and ſold at a dear Price, becauſe they fooliſhly fanſy that it ſprings from Paradiſe. It riſes on Mount *Imaus* in *Tatary*, divides the whole Empire into two Parts, after a Courſe of 300 *German* Miles, or 1300 *Engliſh*, diſcharges itſelf into the Bay of *Bengal* in five chief Mouths. In ſome Places it is five Leagues over: There are many large Iſlands in it beſet with fine Trees, which give a delightful Proſpect. It overflows at the uſual Time of the Year, as the *Nile*, *Niger*, *Euphrates*, &c. from the ſame Cauſe. Now *Ganga*, by the Inhabitants there.

(*n*) *Hydaſpes*; *Ind.* from a King of that Name. Another famous River of *India*, which runs by *Nyſa*, *Labor*, and other great Cities, into the *Indian* Ocean.

(*o*) *Sericana*; *Arab.* i. e. *The Country of Seres*; the Poſterity of *Joktan*, who from *Arabia Felix* peopled that Part of *India*, between *Indus* and *Hydaſpes*, near to *China*, now called *Cathay*; *Tat.* i. e. *A great Eaſtern Country*. Thoſe antient People were the Inventors and firſt Workers of Silk, from whence it is called *Sericum*. This and *China*

was

(p) drive their light canyWaggons with Wind and Sails: So the Fiend walk'd up and down, alone, upon this new Region, bent on his Prey; alone indeed, for in the Place where he now was, no other Creature might be found, living or dead; none as yet, but afterwards like airy Vapours flew up from the Earth great Store of all tranſitory and vain Things, when SIN had fill'd the Works of MEN with Vanity, and not only all vain Things, but all who in vain Things built their fond Hopes of Glory, or laſting Fame, or their Happineſs, either in this or the other Life; all who have their Reward upon Earth, who go about only ſeeking to gain the praiſe of MEN, the Fruits of painful Superſtition and blind Zeal; ſuch find here a fit Retribution, as empty as their own Deeds: All the unfiniſh'd Works

was called the Silken Kingdom; for in one Province of *China* (as *Le Comte* ſays) there ſeems to be Silk ſufficient for all the World. See *Pag.* 138. † OBS. Silk was known in *Europe* firſt in *Juſtinian*'s Time, about the Middle of the 5th Century, by two *Monks*, who came from *India*.

(p) *Chineſe*; The People of *China*. The antient *Hebrews* called it *Sin*; the *Moderns*, *Zin*; the *Arabs*, *Eſſin*; the *Perſians* and *Tatars*, *Iſchin*; and the *Europeans*, *Sinarum Regio*, and *China*, from the *Sinæ*, from one of its antient Monarchs, *Cina* or *Chine*; or from *Chung*; i. e. *The Kingdom of the Middle*: Becauſe the *Chineſe* think it lies in the Middle of the Earth; Or, an Excellent Country; Or, from *Sem*, whoſe Poſterity they are. *China* is a moſt antient and large Empire in the Eaſt of *Aſia*: It was founded ſoon after the Flood, and governed by its own Emperors above 4000 Years, till the *Tatars* expell'd the laſt Emperor, called *Factius* or *Fachir*; A. D. 1278, and was not known to the *Europeans* till the 12th Century. It is about 1380 Miles in Length, 1260 Miles in Breadth, and conſiſts of 16 Provinces, moſt of which are as large, as any Kingdom in *Europe*. The People, for their Numbers, Learning, Laws, Cuſtoms, &c. differ from all others, becauſe they had no Converſation with any. They are verycunning, conceited, induſtrious, almoſt all *Pagans* and *Grand Cheats*. The *Chineſe* have above 60,000 Letters, yet not above 300 Words, and write from the Top to the Bottom of the Page. Their Country is ſo plain, that in many Places of it, they drive Waggons made of a Sort of Cane, with Sails and Winds.

Works of Nature, all that are abortive, monſtrous, or not mix'd according to Kind, being diſſolv'd upon Earth fly hither, and wander vainly here 'till final Diſſolution; not in the neighbouring Moon, as ARIOSTO and ſome others have dream'd, (that bright Planet may more likely be ſuppos'd to be inhabited by tranſlated Saints, or Spirits of a middle Nature, betwixt the angelical and human Kind) hither, to this Limbo of VANITY, came firſt thoſe Giants, who were born when the Sons of GOD join'd themſelves ill to the Daughters of thoſe who were not of GOD: The next who came were the Builders of BABEL upon the Plain of SHINAR, (q) who ſtill had they wherewithal would build new BABELS: Others came ſingle, EMPEDOCLES, (r) who, that he might be thought a God, fondly leap'd into the Flames of the burning Mount ÆTNA; and CLEOMBROTUS, (s) who leap'd into the Sea,

(q) *Shinar*; *Heb.* i. e. *Scattering*: Becauſe the People were ſcattered over all the Earth: Or, ſtriking out of a Tooth, from the Confuſion of Languages, *Gen.* 10. 10. A Part of *Chaldea*, where *Nimrod* built his Tower. For Countries were called from the Captains of thoſe that firſt ſettled in them: But this is ſo called, to keep up the Memory of that ſad Accident to future Ages.

(r) *Empedocles*; *Lat.* from the *Gr.* i. e. *Stable in Glory*: A vain-glorious Philoſopher, Hiſtorian and Poet; and Diſciple of *Pythagoras*; born at *Agrigentum* in *Sicily*, the Son of *Meton*, who once refuſed a Kingdom. He flourihed in the 84th *Olympiad*, A. M. 3558, and before *Jeſus Chriſt* 486. He wrote a Book of Natural Philoſophy in Heroic Verſe, and is ſuppoſed to be the firſt that had any Knowledge of Rhetoric. To be honour'd as a God after Death, he ſtole from his Company by Night, and threw himſelf into the Mouth of Mount *Ætna*, as if he had been tranſlated into Heaven: But the Flames threw up his Brazen Sandals, and ſoon betray'd his Ambition. See *Horat. de Arte Poet.* But others ſay, that he fell into the Sea, and was drowned.

(s) *Cleombrotus*; *Lat. Gr.* i. e. *The Glory of Mortals*. A foolish young Greek of *Ambracia*, a City of *Epirus*, who was ſo much taken with *Plato's* Book of the Immortality of the Soul, that he leaped headlong from a Wall

Sea, to enjoy the Elyſium of PLATO; (*t*) and many more too tedious to mention; Embrio's, Idiots, and Hermits; (*u*) Fryars, white, black, and grey, with all their fooliſh Trumpery: Hither PILGRIMS (*x*) roam, that have wander'd ſo far, to ſeek him dead in GOLGO-

Wall into the Sea, the ſooner to be a Partaker of the Bliſs in *Elyſium*. *Cicero*. Two of that Name were Kings of *Sparta*, long before this Man.

(*t*) *Plato*; *Lat.* from the *Gr.* i. e. *Broad*: Becauſe he was hunch-back'd and broad in his Forehead. His firſt Name was *Ariſtocles*, *Gr.* i. e. *The beſt Glory*; for the Name of his Grandfather; but he retained the latter. A famous Philoſopher, born at *Athens* in the firſt Year of the 88th *Olympiad*, A. M. 3576, before *Jeſus Chriſt* 482, and died in the firſt Year of the 88th *Olympiad*, before *Jeſus Chriſt* 348, Aged 81, and upon the ſame Day he was born Being an Infant, and ſleeping one Day under a Myrtle Tree, a Swarm of Bees ſettled upon his Lips, which was taken for an Omen, that he ſhould be very Eloquent, which happened to be true; and therefore he was called the *Athenian* Bee, for the Sweetneſs of his Style. By his Travels into *Egypt*, *Chaldea*, *India*, and reading the Books of *Moſes* and the Prophets, he attained great Knowledge of God, Religion, and Nature; therefore he is called the *Divine Plato*. He was Scholar to *Socrates*, *Euclid*, and the beſt Maſters of the Age. He was a notable Rhetorician, Chief of the Academics, and produced many eminent Scholars: Nay, the Primitive Chriſtians embraced his Syſtem of Philoſophy, as far nearer to the Holy Scriptures, than that of the *Epicureans*, *Stoics*, and *Peripatetics*. He has left many Books, which are written in the Form of Dialouges, except only his Epiſtles. *Quintilian* ſays, that he ſeems not to ſpeak the Languge of Men, but of the Gods.

(*u*) *Hermites*; *Gr.* i. e. *Dwellers in the Wilderneſs*. At firſt, Holy Men for the Sake of Chriſt and their Lives, in hot Perſecutions, hid themſelves in Deſarts, Dens and Caves; and gave themſelves wholly to Faſting, Prayer, and great Auſterities. *Paul* the *Theban*, about *A. D.* 260, lived about 100 Years in a Cave: *Anthony* inſtituted the Heremitical Life in *Egypt*, and died *A. D.* 361. But the Church of *Rome* hath made many Innovations therein ſince.

(*x*) *Pilgrims*; *Fr.* from the *Lat.* i. e. *Strangers*; Men that travelled thro' foreign Countries, to pay their Devotions to Saints departed, Shrines, Relicks. The Chriſtian Pilgrims went to *Jeruſalem*, *Rome*, *St. Iago*, &c. and the *Turkiſh* to *Mecca* in *Arabia*, every Year in ſolemn Proceſſions, to viſit the Tomb of *Muhummed*.

GOLGOTHA, (y) who lives in Heaven; and they, who to be certain of going to PARADISE, put on the Weeds of Saint DOMINIC (z) when they are dying, or think to ſlip in, diſguis'd in the Habit of Saint FRANCIS. (a) They paſs the ſeven Planets, (b) and the fix'd Stars, and all that is talk'd of, of Chriſtaline Spheres and Primum Mobile: And now Saint PETER at the Entrance of Heaven ſeems to wait for them with his Keys, and now they lift their Feet as at the Aſcent of Heaven, when a violent croſs Wind from either Coaſt, blows them tranſverſe through the pathleſs Air, ten Thouſand Leagues awry: Then Cowles, Hoods, and Habits, with their Wearers, are flutter'd into Rags: Then Reliques, (c) Beads, (d) Indulgencies,

(y) *Golgotha*; *Heb. Syr.* i. e. A *Scull*: Becauſe of the Sculls and other Bones of Criminals executed there. The Place where *Chriſt* was crucify'd on Mount *Moriah*, upon the North Side of *Jeruſalem*, *Mat.* 27. 34. It was the ſame Spot whereon *Iſaac* was to be offered 2000 Years before, and was a lively Type of this.

(z) *Dominic*; *Sp. Ital. Fr. Lat.* i. e. *The Lord*. *Dominicus*, a *Spaniard*, was the Author of that Order, call'd *Dominican* Friars, inſtituted *A. D.* 1205. The Inquiſitors are of this Order. Some ignorant Creatures put upon dying Perſons a Prieſt's Robe of theſe Orders, to carry them ſafe through Purgatory.

(a) St. *Francis* was an *Italian* Merchant, firſt call'd *John*, who inſtituted the Order of *Franciſcan* Friars, *A. D.* 1192.

(b) *Planets*; *Lat. Gr.* i. e. *Wandering Stars*; becauſe of their various Motions. An Aſtron. T. They are ſeven in Number, *viz. Saturn*, *Jupiter*, *Mars*, *Sun*, *Venus*, *Mercury*, and and the *Moon*.

(c) *Reliques*, or *Relicks*, *Fr. Ital. Sp. Lat.* i. e. Remains or Fragments of the Bodies and Cloths of Saints, preſerved by *Roman* Catholicks, with great Veneration, *viz.* A Finger, a Toe, a Tooth, a Girdle, &c. and all worſhipped by them.

(d) *Beads*; *Teut. Sax. Dut.* i. e. *Prayers*, round Balls made of Amber, Wax, Woods, Glaſs, Silver, Gold, commonly of 15 Tens, &c. which the *Romaniſts* count at Prayers, by reckoning of which they know how often they have repeated their *Pater-noſter*, *Ave-mary*, *Creed*, &c. as they are enjoined by their Prieſts, even in the Streets and at Work, like the old *Phariſees*, *Turks*, and Hypocrites. The Heathens of *Malabar* uſe Beads made of the Bark of Trees, as powerful Antidotes againſt Satan, Sin and Dangers,

cies, (e) Diſpenſations, (f) Pardons, Bulls, (g) are all the Sport of Winds: All theſe whirl'd upwards, fly over the Backſide of the World into a large and broad LIMBO, (h) ſince call'd the PARADISE OF FOOLS, which though now unpeopled and untrod, in Proceſs of Time became unknown to few.

CHAP. IV.

Satan *comes to the Gates of Heaven; his Paſſage thence to the Orb of the* Sun; *where he finds* Uriel *the Regent thereof, and upon Inquiry is directed to the Habitation of* Man.

SATAN paſt on and wander'd a great while, 'till at laſt a Gleam of Light caus'd him to direct his Steps towards it; far diſtant he diſcovers a high Structure, aſcending by magnificent Degrees

Dangers, which are prepar'd by an holy Order of Men only, called Antigods; and the *Turks* uſe Beads alſo to perfume themſelves.

(e) *Indulgences*; *Fr. Ital. Sp. Port. Lat.* i. e. Bearing or coaxing with one; Relaxations or Liberties, granted by the Popes, to diſpenſe with ſome Duties, or removing the Infliction of ſome temporal Puniſhment, due for Sins paſt, or to come. Cardinal *Bellarmin* affirms, that Indulgences are granted for 25000 Years; but they are ſold at a very high Price.

(f) *Diſpenſes*, or *Diſpenſations*; *Fr. Ital. Lat.* Sufferings or Permiſſions granted by the Popes, to do Things contrary to the Laws of God or Man, for ſo much Money.

(g) *Bulls*; *Lat. Gr.* i. e. *Councils*: Becauſe formerly they were granted by the Conſent of a Council of State; or from *Lat.* i. e. *Ornaments*, hung about the Necks of Children, like a Seal; Briefs, Licences of Popes, to which Leaden or Golden Seals were affix'd; and purchas'd at a ſet Price from the Pope's Exchequer.

(h) *Limbo*; *Ital. Sp. Lat.* i. e. *The Border of a Garment*, Vulg. *Limbus Patrum*. A Place fancied by Papiſts, bordering upon Hell, where they ſay, the Souls of all the Patriarchs and other juſt Men, from the Beginning, were confin'd, till Chriſt at his Paſſion deſcended thither, and ſet them at Liberty.

grees up to the Wall of Heaven, at the Top of which (but far more ſumptuous) appear'd what ſeem'd to be a Royal Palace Gate, with a Front ſet off with Gold and Diamonds; the Portal ſhone thick with ſparkling Jewels, impoſſible to be imitated upon Earth, either in Model or Picture. The Stairs were ſuch as thoſe were whereon JACOB (*i*) ſaw Angels aſcending and deſcending, Bands of bright Guardians, when he fled from ESAU (*k*) as far as PADAN-ARAM, (*l*) and the Field of LUZ, (*m*) as he by Night lay dreaming under the open Air, and waking from his Sleep cry'd out, THIS IS THE GATE OF HEAVEN: Each Stair was myſteriouſly meant, nor always ſtood there, but ſometimes was drawn up to Heaven out of Sight; and underneath there flow'd a bright

(*i*) *Jacob*; *Heb.* i. e. *Holding the Heel*; or tripping up his Brother's Heels; becauſe he laid hold of his Brother's Heel in the Birth, as if he would deprive him of his Birthright at firſt. *Gen.* 25. 26. A Supplanter or Deceiver, becauſe he outwitted his Brother *Eſau* more than once, *Gen.* 25. 27, 36. *Hoſ.* 12. 2. The ſecond Son of *Iſaac* and *Rebecca*, and Father of the twelve Patriarchs. He was born about *A. M.* 2130, and died in *Egypt*, 147 Years of Age. He was a grand Maſter of Aſtronomy, Aſtrology, &c. and alſo a Divine Prophet.

(*k*) *Eſau*; *Heb.* i. e. *Wrought* or *Perfected*; becauſe he was more complete at his Birth than other Children, being covered all over with Hair, as one that is old, and of a ſtronger Conſtitution. *Gen.* 25. 25.

(*l*) *Padan-Aram*, *Heb.* i. e. *A Pair of Rivers*, viz. the *Euphrates* and the *Tygris*. It is called *Padan* only, i. e. *A Pair*: Sometimes, *Aram*, i. e. *A River* of *Aramia* or *Syria*, ſometimes *Naharajim*, i. e. *Rivers*; and *Padan Aram*. By the *Greeks*, *Meſopotamia*, i. e. In the middle of Rivers. By the *Arabs*, *Al-Gezira*, i. e. *The Iſland*. By the *Latins*, *Interamnia*; becauſe it lies along the Banks of two Rivers: And by the modern *Arabians*, *Diarbec* or *Diarbech*; i. e. *The Duke's Country*. To this Country *Jacob* was ſent by his Mother, to avoid the Revenge of his Brother, and dwelt 21 Years.

(*m*) *Luz*; *Heb. Arab.* i. e. *A Nut Tree*, or rather, the *Almond Tree*; becauſe many of thoſe Trees grew thereabout, an antient City in *Canaan*. In Memory of the glorious Viſion that *Jacob* had near to it, he called it *Bethel*, i. e. *The Houſe of God*, which Name it kept for many Ages after.

bright Sea of Jaſper, or of liquid Pearl, whereon whoever came after from the Earth, arriv'd ſailing and wafted over by Angels, or elſe flew over the Lake, caught ſwiftly away, and drawn in a fiery Chariot by fiery Steeds, as ELIJAH the Prophet was. At that Time the Stairs were let down, whether it were to dare SATAN by the Eaſineſs of the Aſcent, or to make his Excluſion from the Gates of Happineſs more grievous; directly againſt which from beneath, juſt over the happy Seat of PARADISE, there open'd a wide Paſſage down to the Earth, (wider by far than that of After-times over Mount SION, or than that, though it was large, which was over the promis'd Land ſo dear to GOD, by which his Angels paſs'd frequently to and fro to perform his great Commands, to them whom he beheld with a choice Regard, being thoſe who inhabited as far as from PANEAS, (n) ſaid to be the Fountain of the River (o) JORDAN,

(n) *Paneas*; *Heb.* from *Pane* and *im*, i. e. *The Mouth of the Waters*: becauſe a vaſt Flood of Waters flow out of it. See *Gen.* 32. 30. And the Source of the *Nile*. A Fountain in *Paleſtina*, near the old Town *Lais* or *Lishem*. *Heb.* i. e. *A roaring Lion*, and the *Panean Cave*; from which that Country was called *Panas*. It becomes a Rapid River, running thro' a fat Soil. *Plin.* and other Geographers of old thought it was the Source of *Jordan*; but later Travellers have diſcovered the contrary; for that is in Mount *Lebanon*, four Leagues above this. It is the outmoſt Bounds of the *Promiſed Land*, on the North, as *Berſheba* is to the South.

(o) *Jardan* or *Yarden*; *Heb.* Compounded of *Jar*, i. e. *Deſcending* or *rapid*, or from *Jarad*; *Heb.* i. e. He *deſcended*; becauſe of its rapid Current from the Mountains. And *Dan*; becauſe it ran by the old City, *Dan*, from *Dan* the *Patriach*, i. e. A *Judge*. Theſe two Fountains uniting there, make the River *Jordan*, ſo famous for many Miracles; as the *Tame* and *Iſis* or *Ouſe* uniting their Streams, a little below *Dorcheſter* in *Oxfordſhire*, make the River *Thames*. It is the chief River of *Canaan*, riſing at the Foot of Mount *Lebanon*, runs by the Borders of it on the Eaſt, whence to the South in a Courſe of fifty Leagues, till it looſeth itſelf in the dead Sea. By the Way it makes two Lakes, 1ſt. The Lake of *Semechon*, or *Merom*, i. e. of *Harp*, and *Bitter*; becauſe that

DAN, quite to BEERSABA, (p) where the Holy Land borders upon EGYPT and the Coaſt of ARABIA, (q) ſo wide ſeem'd the Opening where Bounds were ſet to Darkneſs, ſuch as are ſet to the Waves of the Ocean, that they can go no farther.

SATAN now upon the lower Stair, that leads up by Steps of Gold to the Gates of Heaven, looks down with Wonder at the ſudden View of all this World at once; juſt as when a Scout has gone all Night in Danger through dark and deſart Ways, at laſt at the Break of chearful Day climbs up to the

that Lake repreſents a Harp, and the Waters are bitter; it is dry in the Summer, *Joſh.* 11. 5. *2dly*, The Lake of *Geneſareth*, called the Sea of *Galilee*, or the Sea of *Tiberias*, *Joh.* 6. 1. Forty-four Miles from *Jeruſalem* Northward, four Miles broad and twelve Miles long. *Jordan* overflows the Banks in *March* and *April*, from the Snow and Rains that fall upon the Mountains, *Joſh.* 3. 15. Now it is not above twenty Yards at the broadeſt, and about three or four Yards deep, unleſs when it overflows, which Mr. *Maundrel* could not obſerve, tho' he was there at the proper Time, *viz.* in *March* 30. *A. D.* 1697. which he ſuppoſes to be either, becauſe its Channel is deeper than it was of old; or becauſe the Waters of it may be diverted ſome other Way. It is covered all along with Trees, which make a pleaſant Sight, but a dangerous and difficult coming at it.

(p) *Beerſaba*, or *Beerſheba*; *Heb.* i. e. *The Well of the Oath* or *Covenant*: becauſe there *Abraham* and *Abimelech* made an Alliance upon Oath, *Gen.* 21. 31. A Town ſituated upon the utmoſt Bounds of the holy Land, forty Miles from *Jeruſalem* Southward; and built upon that Account. It belonged to the *Edomites*, then to the *Simeonites*. It was a great Town in the Days of *St. Jerom*, the Chriſtians in the holy War, fortified it againſt the *Turks* and *Arabs*; ſince that Time it belongeth to the *Turks*, and is much decayed. It is now called *Gallim* or *Giblim*.

(q) *Arabia*; *Heb.* i. e. *Black*, *mixed*, *a Robber*: becauſe the Inhabitants of it are ſuch: rather from *Ereb*, *Heb.* i. e. the *Weſt*: becauſe it lies on the *Weſt* of *Judia*. A large Country in *Aſia*, between *Egypt* and *Judea*, the *Red Sea* and the *Perſian Gulf*, divided into the Stony, the Deſart, and Happy. It was firſt peopled by *Joktan* and his thirteen Sons; by *Iſmael*, Founder of the *Hagarens* or *Sarazens*; then by *Eſau*, and from him came twelve grand Princes, and ſo many Nations.

Top of ſome high Hill, which unawares diſcovers to his Sight the pleaſant Proſpect of ſome foreign Country he had never ſeen before, or ſome renown'd Metropolis, adorn'd with glittering Towers and Spires, which the riſing Sun gilds with his Beams: Such Wonder ſeiz'd the malignant Spirit, though he had ſeen Heaven, but Envy ſeiz'd him much more at Sight of all this World, which he beheld ſo beautiful. Round he ſurveys, (and well he might where he ſtood ſo high above the circling Canopy of the extended Shade of NIGHT) from Eaſt to Weſt, and then from North to South he views in Breadth; and without any longer Pauſe throws himſelf downright into the World's firſt Region, and winds this Way and that Way through the clear Air, among numberleſs Stars, that at a Diſtance ſhone like nothing but what they appear to us, but nigh Hand they ſeem'd other Worlds, or happy Iſlands like thoſe HESPERIAN (r) Gardens, ſo famous of old, plentiful Fields, pleaſant Groves, and flowery Vales, thrice happy Habitations; but who dwelt happy there, SATAN ſtaid not to enquire. Above them all the golden Sun, likeſt in Splendor to Heaven allur'd his Eye; thither he bends his Courſe through the calm Firmament; but 'tis hard to tell his Courſe thither, whether upwards or downwards, or in a direct Line; where the great Luminary, among the thick Conſtellations, that keep due Diſtance from him, diſpenſes Light from afar: They as they move turn their ſwift and various Motions, which compute Days, Months, and Years, towards his all-chearing Lamp; or elſe are turn'd by his attractive

(r) *Heſperian.* *Lat. Gr.* hac. *Heſperii.* The famous Gardens of *Heſperus* the Brother of *Atlas* ſaid to be in the *weſtern Iſlands of Cape Verd* or the *Canaries*, which belong to *Africa*, and lye under the Evening Star, (which the *Greeks* and *Latins* call *Heſperus* and *Veſper*) wherein were Golden Apples, kept by a watchful Dragon. The Fable is taken from the Garden of *Eden*, and the glorious Fruits there.

ſtractive Power that warms the Univerſe gently, and with kind Influence darts inviſible Virtue, even to the Bottom of the Ocean; ſo marvellouſly was he ſat in his bright Station: There landed SATAN, a Spot, like which perhaps no Aſtronomer in the Sun's ſhining Orb, though help'd by perſpective Glaſſes, ever ſaw: He found the Place bright beyond all Expreſſion, compared with any Thing on Earth, either Metal or Stone; not all the Parts alike, but all alike enlighten'd in all Parts; as red hot Iron is with Fire; if Metal, Part of it ſeem'd Gold, and Part clear Silver; if Stone, moſt Carbuncle, (*s*) or Chryſolite, (*t*) or Ruby, (*u*) or Topaz, (*x*) or the twelve that ſhone in the Breaſt-

(*s*) *Carbuncle*; *Dut. Teut. Ital. Span. Lat.* i. e. *A little burning Coal.* A precious Stone, reſembling a burning Coal in its Luſtre or Colour. In *Heb. Bareketh*, i. e. *Lightning*. In *Gr. Smaragdos*, i. e. *Light*. It was the third of the firſt Row of precious Stones in *Aaron's* Breaſt Plate, whereon the Name of *Levi* was engraved, to ſhew that Divine Knowledge ſhould ſhine in the Prieſts of the Lord, to illuminate the Church, *Exod.* 28. 17. *Mat.* 5. 14. 16. It is an antient but a vulgar Error, to ſay, a Carbuncle gives Light in the Dark.

(*t*) *Chryſolite*; *Lat. Gr.* i. e. *A Golden Stone*: becauſe it ſhines like Gold. It was the firſt of the 4th Row, on which *Aſher* was cut. It is of a *Seagreen* Colour, which ſhewed that his Habitation ſhould be near the Sea, *Exod.* 28. 20. *Job.* 19. 24. *Rev.* 21. 20.

(*u*) *Ruby*, *Lat.* i. e. *Red*. A precious Stone of a glorious red Colour, as red as Blood. In *Heb. Achlama*, from which the *Greeks* call it Amethyſt, *i. e.* Not to inebriate: for it is reported to be an Antidote to Drunkenneſs. It is found in the *Eaſt-Indies*, the Stony *Arabia*, *Armenia*, *Egypt*, *Cyprus*, &c. It was the laſt of the 3d Row, whereon *Gad* was inſcribed; to teach him Watchfulneſs and Temperance; and was alſo a Sign of his Victories, which were predicted, *Gen.* 49. 19. *Exod.* 28. 19. and fulfilled 1 *Chron.* 5. 18. 19.

(*x*) *Topaz*; *Heb.* from which the *Greeks* formed *Topazion*, i. e. *Golden*. A Stone of a golden and green Colour, found in *Ethiopia*, *Job.* 29. 19. And in the Iſland *Topazium*, which lies in the *Arabian* Gulph. It was the 2d of the firſt Row whereon the Name of *Simeon* was engraven. *Exod.* 28. 17. *Rev.* 21. 20.

Plate of AARON, (y) or that, ſeen rather in Imagination than elſewhere, Alchymiſts have ſo long been in vain Search after, though by their powerful Art they bind Quickſilver, and change Matter into all Manner of Forms: What Wonder then if the Fields and Regions here breath forth pure Elixir, and Rivers run with liquid Gold; when with one powerful Touch the Sun, though ſo far remote from us, and mix'd with earthly Matter, here in the Dark produces ſo many precious Things, of Colour ſo glorious, and of ſo rare Effect? Here the Devil met new Matter to gaze at, nor was he dazled by ſo much Light; his Eye commands far and wide, for here was no Shade or Obſtacle to Sight, for all was Sunſhine; as at Noon; ſo now the Sun Beams ſhoot upward, ſtill direct, whence no Way round can fall any Shadow from dark Bodies, and the Air ſharpen'd the Eyes of SATAN, to Objects far diſtant, whereby he ſoon diſcover'd within Sight a glorious Angel ſtand within, the ſame whom St. JOHN (z) ſaw alſo in the Sun; his Back

(y) *Aaron*: *Heb.* i. e. *A Mountain*. This Name was given him by Inſpiration, predicting his high Advancement and Dignity, and his Death upon Mount *Hor*, *Heb.* i. e. *A Mountain*. The eldeſt Son of *Amram*, older than *Moſes* by three Years, yet named laſt; born in *Egypt*, about *A. M.* 2460. The firſt High-Prieſt of the *Jews* by divine Election. He died *A. M.* 2583. in the 123d Year of his Age, before *Jeſus Chriſt* 1448, in the Land of *Edom*. *Juſtin* thro' a groſs Miſtake calls him *Arvas* and the Son of *Moſes*.

(z) *John*; *Heb. Jehochanan*; i. e. *Gracious*. A proper Name of Menamong the *Jews*, mentioned 1 *Chron.* 12. 12. *Jer.* 41. 11. *John* the *Baptiſt*, *John* the *Apoſtle*, *John Mark*, &c. Here, the Apoſtle and Author of the Book of the *Revelations*, who ſaw an Angel in the Sun. "And "I ſaw an Angel ſtanding in "the Sun; and he cried with "a loud Voice, ſaying to all "the Fowls that fly in the midſt "of Heaven, Come and gather yourſelves together unto "the Supper of the great God. "That ye may eat the Fleſh of "Kings, and the Fleſh of Captains, and the Fleſh of mighty "Men, and the Fleſh of Horſes, "and of them that ſit on them, "and the Fleſh of all Men both "free and bond, both ſmall "and great.

Back was turn'd, but his Brightneſs was not hid; a golden Crown of the Beams of the Sun's Rays encircled his Head, nor leſs bright were his Locks that hung behind waving on his Shoulders, which were cover'd with Wings; he ſeem'd employ'd on ſome great and important Affair, or fix'd in very deep Contemplation.

THE impure Spirit was glad of this, as being now in Hope to find one who might direct his wandering Flight to PARADISE, the happy Seat of MAN, the propos'd End of his Journey, and the Beginning of our Woe: But firſt he conſiders how he might change his Shape, which elſe might bring him into Danger, or be the Cauſe of Delay; and now he appears like a youthful Cherub, not one of the chief, yet ſuch as Youth ſmil'd heavenly in his Face, and to every Limb diffus'd ſuitable Grace; ſo well did he contrive to feign: Under a Coronet his flowing Hair play'd upon either Cheek in Curls; he wore Wings of many party-colour'd Feathers ſprinkled with Gold; his Habit was girt about him, as fit for Travel, and he held in his Hand, to help his Steps, a ſilver Wand. SATAN did not draw nigh without being heard; the bright Angel in the Sun, admoniſh'd by his Ear of his Approach, turn'd his radiant Viſage, and immediately was known by him, to be the Arch-Angel URIEL, (a) one of the ſeven who ſtand in the Preſence of GOD, neareſt to his Throne, ready at

(a) *Uriel*; *Heb.* i. e. *The Light of God*. *Milton*, from the Senſe of his Name very properly imagines this Angel to be the *Preſident* of the Sun: For the Antients thought that all the Superior Orbs were governed by ſome Divine Intelligence, which moved them to worſhip thoſe Orbs. One of the ſeven Arch-Angels of the Preſence; which ſeems to be taken from *Zech.* 4. 10, &c. not from *Tobit* 12. 15. For that Number mentioned there is an Apocryphal Story. However, this Name is not found in Holy Scripture, but in the Apocrypha, 2 *Eſdras*, Ch. 4. 1, 36.

Command, and are as his Eyes that run through all the Heavens, or bear his ſwift Errands down to the Earth, over Sea and Land; to him SATAN approaches, and thus addreſſes himſelf:

URIEL! for thou art wont to be the firſt of thoſe ſeven Spirits, that ſtand in the Sight of GOD's high Throne, glorioufly bright, to bring his great authentick Will through the higheſt Heaven, and to be the Interpreter of it; where all the other Angels attend to hear thy Embaſſy, and here art likelieſt by ſupreme Decree to obtain like Honour, and as his Eye give frequent Viſitation to this new created World: An unſpeakable Deſire to ſee and know all theſe his wonderful Works, but chiefly MAN, whom he delights in and favours ſo much, and for whom he hath ordained all theſe, hath brought me thus wandering alone from the Choirs of Cherubim: Tell me, brighteſt Seraph, in which of all theſe ſhining Orbs hath MAN his fix'd Seat? (or has he his Choice to dwell in which may pleaſe him beſt?) that I may find him out, gaze on him in ſecret, or openly admire; that I may behold him on whom the great Creator hath beſtow'd Worlds, and on whom he hath pour'd all theſe Graces; that in him and all Things elſe, as is but meet, we may praiſe the Univerſal Maker, who juſtly hath driven out to deepeſt Hell his rebellious Foes, and to repair their Loſs, created this new happy Race of MEN, to ſerve him better: Wiſdom is in all his Ways!

So ſpoke the falſe Deceiver, without being perceiv'd; for neither MAN nor Angel can diſcover Hypocriſy, which is the only Evil that walks invisible through Heaven and Earth, except to GOD alone, left ſo by his permiſſive Will; and oftentimes though Wiſdom keeps awake, Suſpicion ſleeps, and while Goodneſs thinks no Ill, where no Ill ſeems to be, to

Simplicity gives up the Charge: So Hypocriſy now for once beguil'd URIEL, though he was Regent of the Sun, and eſteem'd to be the ſharpeſt ſighted Spirit in all Heaven; who to the fond and fraudulent Impoſtor, according to the Uprightneſs of his own Heart, thus return'd Anſwer:

FAIR Angel! thy Deſire, which tends to the Knowledge of the Works of GOD, thereby to glorify the great Work-Maſter, does not lead to any Exceſs that deſerves Blame, but the more it ſeems Exceſs, rather merits Praiſe, that led thee hither from thy heavenly Manſion thus alone, to witneſs with thine own Eyes, what many perhaps have only heard in Heaven, contented with a Report; for full of Wonder indeed all his Works are, pleaſant to know, and always worthieſt to be all had in Remembrance with Delight. But what created Mind can comprehend their Number, or the infinite Wiſdom that brought them forth, but hid their Cauſes in a Depth not to be fathom'd? I ſaw when the formleſs Maſs, the material Mold of this World, came to a Heap at his Word; CONFUSION heard his Voice, and WILD UPROAR ſtood rul'd, and what had been thought vaſt in Finitude became confin'd; after which at his ſecond Bidding the Darkneſs fled, Light ſhone, and Order ſprung from Diſorder; the Elements haſted ſwift to their ſeveral Quarters, Fire, Water, Earth, and Air, and the pureſt Æther flew upward, ſpirited with various Forms, which in their Motion became orbicular, and turn'd to numberleſs Stars, as thou ſeeſt, and how they move; each had its Courſe and Place appointed, and the reſt ſurround and encompaſs this Univerſe. Look downward upon that Globe, whoſe hither Side ſhines from hence, though but with reflected Light; that Place is the Earth, and the Seat of MAN; that Light is his Day, which were it not for that, NIGHT (as ſhe does the other Hemiſpheres) would cover, but

there the neighbouring Moon (call that oppoſite fair Star) her Aid, her monthly Round ſtill ending and ſtill renewing, thro' the Midſt of Heaven, with borrowed Light ſhe fills her increaſing and decreaſing Face to enlighten the Earth, and checks the Night in her pale Dominion. That Spot to which I point now is PARADISE, the Abode of ADAM; thoſe lofty Shades are his Bower; the Way thither thou canſt not miſs, that which requires me lies quite contrary.

WHEN he had ſaid this, he turn'd; and SATAN bowing low, (as is uſual to ſuperior Spirits in Heaven, where none neglects due Honour and Reverence) took Leave, and toward the Coaſt of Earth, down from the ECLIPTICK, (*b*) haſten'd with the Hopes of Succeſs, throws himſelf down in ſteep Flight, wheeling ſwiftly through the Air; nor did he make the leaſt Stop, 'till he lighted upon the Mountain NIPHATES. (*c*)

(*b*) *Ecliptic*, of *Eclipſe*; *Lat.* *Gr.* A *Defect of Light*. An *Aſtron.* T. A great wide Circle in the Heavens, extending between the two Tropics, croſs the Equator; wherein the Sun moves thro' the 12 Signs of the Zodiac in his yearly Courſe; and there the Eclipſes do happen.

(*c*) *Niphates*; *Lat.* *Gr.* i. e. *Snowy*; becauſe it is generally covered with Snow. It is a very high Mountain, part of Mount *Taurus*, between *Armenia* and *Meſopotamia*, not far from *Paradiſe*, and the Source of *Euphrates* and *Tygris*.

The End of the THIRD BOOK.

THE

THE FOURTH BOOK OF PARADISE LOST.

The ARGUMENT.

SATAN, *now in Prospect of* Eden, *and nigh the Place he must now attempt the bold Enterprize which he undertook alone against* GOD *and* Man, *falls into many Doubts with himself, and many Passions, Fear, Envy, and Despair; but at length confirms himself in Evil, journies on to* Paradise, *whose outward Prospect and Situation is described.* Satan *overleaps the Bounds, sits in the Shape of a Cormorant on the* Tree of Life, *as the highest in the Garden, to look about him. The Garden described; Satan's first Sight of* Adam *and* Eve; *his Wonder at their excellent Form and happy State, but with Resolution to work their Fall; overhears their Discourse; from thence gathers that the* Tree of Knowledge *was forbidden them to eat of, under Penalty of Death; and thereon intends to found*

his Temptation, by ſeducing them to tranſgreſs; then leaves them for ſome Time to know further of their State by ſome other Means. In the Interim Uriel *deſcending on a Sun-beam warns* Gabriel, *(who had in Charge the Gate of* Paradiſe*) that ſome evil Spirit had eſcaped the Deep, and paſt at Noon by his Sphere in the Shape of a good Angel down to* Paradiſe, *diſcover'd afterwards by his furious Geſtures in the Mount:* Gabriel *promiſes to find him out e're Morning. Night coming on,* Adam *and* Eve *diſcourſe of going to their Reſt: Their Bower deſcrib'd; their Evening-worſhip.* Gabriel *drawing forth his Bands of Night-watch to walk the Round of* Paradiſe, *appoints two ſtrong Angels to* Adam's *Bower, leſt the evil Spirit ſhould be there doing ſome Harm to* Adam *and* Eve, *ſleeping; there they find him at the Ear of* Eve, *tempting her in a Dream, and bring him, tho' unwilling to* Gabriel; *by whom queſtion'd, he ſcornfully anſwers, prepares Reſiſtance, but hinder'd by a Sign from Heaven, flies out of* Paradiſe.

CHAP. I.

Satan, *in Proſpect of* Eden, *falls into many Doubts with himſelf, yet journies on to* Paradiſe, *which is deſcrib'd.*

NEVER was there more Need than now for that warning Voice, which Saint JOHN heard cry aloud in Heaven, when the Dragon, put a ſecond Time to Rout, came furiouſly down to be reveng'd on Men, WOE TO THE INHABITANTS ON EARTH! that now while Time was, our firſt Parents had

had been given Notice of the Coming of their ſecret Enemy, and ſo perchance have eſcap'd his mortal Snare: For SATAN now enflam'd with Rage came, (the Tempter before he was the Accuſer of Mankind) to revenge on frail innocent MAN his Loſs of that firſt Battel, and his Flight to Hell. His Courage now began a little to fail him, though afar off he was bold and fearleſs; nor had he Cauſe to boaſt the fatal Attempt, the Execution of which being near its Birth, raiſes dark Thoughts in him, rowls and boils in his tumultuous Breaſt, and like a deviliſh Engine recoils back upon himſelf: Horror and Doubt diſtract his troubled Mind, and from the Bottom ſtir the Hell within him; for within him he brings Hell, and round about him; nor can fly one Step from Hell by Change of Place, no more than he can fly from himſelf: Now Conſcience wakes Deſpair that ſlumber'd, wakes the bitter Remembrance of what he was, Conſideration of what he is, and what muſt be, worſe; for of worſe Deeds worſe Sufferings muſt be the Conſequence. Sometimes he fixes his griev'd Look towards EDEN, which now lay pleaſant in his View, and ſometimes towards Heaven and the full blazing Sun, which was juſt now arriv'd to its Meridian Height; then revolving much within himſelf, he thus began ſighing:

OH Thou! that crown'd with ſurpaſſing Glory, look'ſt from thy ſole Dominion, like the God of this new World, at the Sight of whom all the Stars hide their diminiſh'd Heads; to Thee! I call, but with no friendly Voice, and add thy Name, O Sun! to tell Thee how much I hate thy Beams, that bring to my Remembrance from what State I fell: How glorious once did I ſit, far above thy Sphere! 'till Pride and worſe Ambition was the Cauſe of my being thrown down, for waging War in Heaven againſt its matchleſs King. Ah wherefore did I ſo! he deſerv'd from me no ſuch Return, whom he created what I was in

that

that bright Eminence: He upbraided none with the good Gifts he gave; nor was it any Hardſhip to ſerve him: What could there be leſs than to afford him Praiſe, (which is the eaſieſt Recompence) and pay him Thanks? How juſtly was all this due! yet all his Good prov'd Ill in me, and work'd nothing but Malice; for being lifted up ſo high I diſdain'd Subjection, and thought that one Step higher would ſet me higheſt of all, and ſo in a Moment quit me of the immenſe Debt of endleſs Gratitude; ſo burthenſome it is always to be paying, and ſtill to owe; forgetful that from him I was ſtill receiving; and did not conſider, that a grateful Mind by acknowledging the Benefit, owes not, but ſo pays, at the ſame Time indebted and diſcharg'd: Where was the Hardſhip then? O had his powerful Deſtiny ordain'd and made me ſome inferior Angel! then I had ſtood happy; no unlimited Hope had rais'd Ambition in me! and yet why not? Some other Power as great as I might have aſpir'd, and drawn me, though a Spirit of meaner Rank, to his Party: But other Powers as great did not fall, but ſtand now unſhaken, arm'd againſt all Temptation, either from without or within. Hadſt Thou the ſame free Will and Power to ſtand as they? Thou hadſt: whom haſt Thou then to accuſe? or what? but Heaven's free Love equally dealt to all? Accurs'd be his Love then! ſince be it Love or Hate, it alike deals out to me eternal Miſery: Nay, let me be accurs'd! ſince I choſe freely againſt his Will what I now ſo juſtly repent. Miſerable Wretch that I am! which Way ſhall I fly from infinite Wrath, and from infinite Deſpair? Which ever Way I fly is Hell; I myſelf am Hell, and in the loweſt Depth; a lower Deep opens wide, always threatning to devour me, to which the preſent Hell I ſuffer ſeems to be a Heaven. O then relent at laſt! Is there no Place left for Repentance? Is there none left for Pardon? No, there is none left, but by Submiſſion; and that Diſdain forbids me,

me, and the Fear that I have of Shame among the Spirits beneath, whom I ſeduc'd with far different Promiſes and other Vaunts than Submiſſion, boaſting, that I could overcome the Omnipotent. Ah me! little do they know how ſeverely I ſuffer for that vain Boaſt; under what Torments I groan inwardly, while they adore me, high advanced on the Throne of Hell, and diſtinguiſh'd with Sceptre and Diadem: (a) So much the lower ſtill I fall, only ſupreme in Miſery; ſuch Joy does Ambition find! But ſay that I could repent, and could by an Act of Grace retain my former State; how ſoon would Height recall high Thoughts? and how ſoon unſay what feign'd Submiſſion had ſworn! Eaſe would recant Vows that were made in Pain, as violent and void; (for never can there grow a true Reconcilement, where Wounds of ſo deadly Hate have pierc'd ſo deep) which would but lead me on to a worſe Relapſe, and a Fall ſtill heavier; by which Means I ſhould dearly purchaſe a ſhort Intermiſſion of my preſent Torments, bought at the Price of double Smart. My Puniſher knows this, and therefore is as far from granting Peace, as I am from begging it. All Hope thus excluded, inſtead of us, now outcaſt and exil'd, behold his new Delight, MANKIND created, and this World for him: So farewell Hope! and with Hope farewell alſo Fear! farewell Remorſe! all Good is loſt to me; Evil be thou henceforth my Good! by thee at leaſt I hold a divided Empire with the King of Heaven, and by thy Means perhaps will reign more than half; as MAN, before it is long, and this new World ſhall know.

WHILE

(a) *Diadem*; *Fr. Ital. Sp. Lat.* from the *Gr.* i. e. *Binding about*. What the *Syrians* call Mitra, the *Greeks* named *Diadema*, and the *Latins* Vitta, ſays *Scaliger*. A white Fillet or Scarf, like the *Turkiſh* Turbant; wherewith the antient Princes of *Perſia*, and the Prieſts alſo, tied a Crown about their Heads: A King's Crown. *Alexander the Great* brought the Uſe of it firſt into *Europe*, as *Juſtin* reports. *Cæſar* and *Caligula* refuſed it; but *Aurelian* was the firſt *Roman* Emperor that wore a Diadem.

WHILE he was thus ſpeaking, the Paſſions that mov'd him dimm'd his Face, and he chang'd Countenance thrice and grew pale, with Anger, Envy, and Deſpair, which alter'd his borrow'd Viſage and betray'd him to be a Counterfeit, if any Eye beheld him; (for heavenly Minds are always clear from ſuch Diſtempers) whereof he being ſoon aware, with an outward Calm ſmooth'd each Perturbation, Contriver of Fraud! and was the firſt that practis'd Falſhood under a ſaintly Outſide, to conceal deep Malice with Thoughts of deep Revenge: Yet had he not practis'd enough to deceive URIEL, whoſe Eye purſu'd him down the Way he went, and ſaw him on the Mountain NIPHATES, diſfigur'd more than could befall Spirits of happy Kind: He mark'd his fierce Geſtures and mad Demeanor, ſuppoſing himſelf to be then all alone, unobſerv'd and unſeen. So on SATAN journeys, and comes to the Border of EDEN, where delicious PARADISE crowns the champaign Head of a ſteep Wilderneſs with her green Incloſure, which makes a rural Fence; whoſe ſhrubby Sides overgrown with Thickets, wild and groteſque, deny'd all Manner of Acceſs, and over Head grew an unſurmountable Height of loftieſt Cedars, (*b*) Pines, Firs, and wide-ſpreading Palm, (*c*) and as the Ranks aſcend Shade

(*b*) *Cedar*; *Fr. Lat.* from the *Gr.* A very large, thick, and tall Tree, with ſmall and ſlender Leaves. It is always green, never decays, and is deteſtable to Worms; because of its bitter Sap: the Antients anointed their Books with it, to keep them from being Worm-eaten: My Lord *Bacon* thinks the Wood of it laſts 1000 Years ſound. It grows chiefly on *Mt. Lebanon*, and in the Woods of *America*, was much in eſteem of Old, and highly celebrated in Scripture, but now is very much decreaſed.

(*c*) *Palm*; *Fr. Brit. Teut. Ital. Sp. Dut. Lat.* from the *Gr.* i. e. *The Hand expanded*; becauſe its Leaves reſembles the Palm of a Man's Hand. The Palm or Date Tree. It was uſed of old as a Sign of Victory and Victory itſelf: Becauſe the more it is oppreſſed, the more it riſeth and

Shade above Shade, made a pleaſant Sylvan Scene, a woody Theatre, ſtately to the View: Yet higher than their Tops, the green Incloſure and Banks of PARADISE ſprung up, which gave to ADAM a large Proſpect into his lower Empire, neighbouring round the Mount of PARADISE: And higher than that Wall appear'd a circling Row of beautiful Trees, loaden at once with Bloſſoms and faireſt Fruit of golden Hue, mix'd with gay enamell'd Colours, on which the Sun had left the Beauty of his Beams, more ſtrongly painted than he does on a fair Evening Cloud, or on the Rainbow, when GOD has ſent Rain upon the Earth; ſo lovely did that Landſcape ſeem: And now purer Air ſtill meets SATAN's Approach, which to the Heart inſpires vernal Delight and Joy, able to chaſe away all Sadneſs except Deſpair: Now gentle Gales diſpenſe natural Perfumes, Sweets which they fan from Flowers, and betray from whence they ſtole them: As when to them who ſail beyond the CAPE OF GOOD

and ſpreadeth. The Palm was uſed in the Service of God. "And ye ſhall take you on the "firſt Day the Boughs of good-"ly Trees, Branches of Palm-"Trees, and the Boughs of thick "Trees, and Willows of the "Brook; and ye ſhall rejoyce "before the Lord your God "ſeven Days." And is ſaid to be worn in *Paradiſe* itſelf. *Rev.* 7. 9. "After this I beheld, "and lo, a great Multitude, "which no Man could number, "of all Nations, and Kindreds, "and People, and Tongues, "ſtood before the Throne, and "before the Lamb, clothed "with white Robes, and Palms "in their Hands." It was alſo the Sign and Reward of Victory in all the *Grecian* Games. The Antients honoured victorious Princes with ſtrewing of Palms and Flowers before them in their Triumphs. The *Jews* received *Alexander the Great*, and our *Redeemer*, and they of *Cremona*, *Vitellius*, in this Faſhion.

(*d*) *Mozambic*, *Mozambica*, and the *French* call it *Mozambique*, *Ethiop*. A little Iſland with a chief City built upon a River of the ſame Name, upon the Eaſt Coaſt of *Africa*, belonging to *Zanguebar*, 270 Miles from *Madagaſcar*, to the Weſt. It is barren and unhealthful, but populous; becauſe of the great Trade with the *Portugueſe*, who poſſeſs it now.

ans

GOOD HOPE, and are got past MOZAMBIC, (*d*) North East Winds blow SABEAN (*e*) Odours off at Sea, from the ſpicy Shore of ARABIA FELIX, well pleas'd with ſuch Delay they ſlacken their Courſe, and the Ocean ſeems to ſmile, chear'd with the grateful Smell; ſo SATAN entertain'd theſe rich Perfumes, who came to be their Bane, though better pleas'd with them than ASMODEUS (*f*) was with the Smoak of the burnt Fiſh, that drove him (though he was ſo much enamour'd that he deſtroy'd ſeven of her Huſbands) from the Wife of TOBIAS, and ſent him from MEDIA (*g*) into the outmoſt Parts of EGYPT, where the Angel RAPHAEL bound him faſt.

(*e*) *Sabean*, of *Saba*; from *Seba* or *Saba*, the Son of *Chus*, the 6th Son of *Cham*, Gen. 10. 7. *Saba* is the chief City of *Arabia* the Happy, now *Zibit*, where there is a great Store of Cinnamon, Caſſia, Frankincenſe, Myrrh and other ſweet Spices.

(*f*) *Aſmodeus*; *Heb.* i. e. A *Deſtroyer* or *Fire*. A Prince of Devils among the *Rabbies*. An evil Spirit, who is ſaid to have haunted the Houſe of *Raguel*; to be in Love with his Daughter *Sarah*, and to have deſtroyed ſeven Huſbands in the firſt Night of their Marriage. *Tob.* 3. 8, 17.

(*g*) *Media*; *Heb.* from *Madai* the Son of *Japhet*, *Gen.* 10. 2. i. e. *A Meaſure*: Becauſe he was of a large Stature. A large Country and antient Kingdom in *Aſia*, on the North of *Perſia*, near *Georgia*, and upon the *Caſpian* Sea, having *Armenia* and *Aſſyria* on the Weſt. It was once Miſtreſs of the Eaſtern Monarchy of the *Medes*, for 317 Years, but ſoon fell into the *Perſians*; then became ſubject to the *Turks*. Now *Servan* or *Shirvan*.

CHAP.

CHAP. II.

Paradiſe deſcrib'd; Satan's firſt Sight of Adam *and* Eve, *at which he is greatly ſurpriz'd; overhears their Diſcourſe, and from thence meditates their Deſtruction.*

NOW SATAN had journied on, penſive and ſlow, to the Aſcent of that ſteep and inacceſſible Hill, but found no further Way; the Undergrowth of Shrubs and tangling Buſhes had twiſted themſelves ſo into one Cluſter, that they deny'd a Path to whatever might aſſay to paſs that Way: There was only one Gate, and that look'd Eaſt on the other Side, which when SATAN ſaw, he diſdain'd to enter properly, and in Contempt at once leap'd over all Bounds, of Hill or higheſt Wall, and quite within lights on his Feet: As when a prowling Wolf, driven by Hunger to ſeek new Haunts for his Prey, watching where the Shepherds pen their Flocks in the Sheep-Cotes at Evening, leaps over the Fence amidſt the Field, and gets ſecurely and with Eaſe into the Fold; or as a Thief with an Intention to rob ſome rich Merchant (whoſe ſubſtantial Doors, croſs-barr'd and bolted faſt, cannot be broke open) climbs in at the Window, or at the Top of the Houſe: So did this firſt great Thief climb into GOD's Fold, (ſo do ſince lewd Hirelings climb into his Church) from thence he flew up, and upon the Middle Tree in PARADISE (which was the Tree of Life, and the higheſt that grew there) ſat like a Cormorant; yet did not thereby regain true Life, but inſtead of that ſat deviſing Death to them who liv'd; nor did he think of the Virtue of that Life-giving Plant, but only us'd to take a View of PARADISE, what well us'd had been the Pledge of Immortality. (So little does any but

GOD alone know to ſet a right Value on the Things before him, but either perverts the beſt Things to the worſt of Abuſes, or elſe to their meaneſt Uſe) With new Wonder now he views beneath him NATURE'S whole Wealth, expos'd in narrow Room to all the Delight of human Senſe; nay it was more; it was a Heaven on Earth; for the Garden was the happy PARADISE of GOD, by him planted in the Eaſt of EDEN; EDEN was ſtretch'd out from AURAN *(h)* Eaſtward, to the Royal Towers of great SELEUCIA, *(i)* built by the Kings of GREECE; or where the Sons of EDEN dwelt in TELASSAR. *(k)* In this pleaſant Soil had GOD ordain'd his far more pleaſant Garden, and to grow out of the fertile Ground all Trees of the nobleſt Kind, whether for Sight, Smell, or Taſte; and exactly in the Middle ſtood the Tree of Life highly eminent, bearing ambroſial Fruit, and Bloſſoms

(*h*) *Auran*, *Haran*, or *Charran*; *Heb.* i. e. *Wrath.* The chief City of *Meſopotamia*, whither *Abraham* fled from the Wrath of God: becauſe of the Idolatry of the *Chaldeans*, and alſo dwelt for a Time, *Gen.* 11. 31. *Acts* 7. 4. *Jacob* went to it afterwards for fear of *Eſau*'s Wrath, *Gen.* 29. which giveth Name to a large Country upon the River *Tigris*. It is called alſo *Arom* and *Aramia*; from *Aram* the Son of *Sem*, i. e. *Mighty*; and is what we call *Syria*. This City is 440 Miles Northward from *Jeruſalem*; now called *Ophea*. It is eleven Days Journey from *Nineve*; populous, and hath a good Trade.

(*i*) *Seleucia*; *Lat. Gr.* i. e. *A Glorious Light.* Another famous City of *Meſopotamia*, called alſo *Calne* in the Land of *Shinar*, Gen. 10. 10. *Coche*, then *Alexandria*; becauſe it was rebuilt by *Alexander* the Great; afterwards repaired by *Antiochus* King of *Syria*, who called it *Seleucia* in Memory of his Father *Seleucus*, *Gr.* i. e. *Glorious.* It is forty Miles from *Old Babylon* upon the Confluence of the *Euphrates* and the *Tygris*; the *Turks* poſſeſs it now, and call it *Bachda* or *Bagdad.*

(*k*) *Teleſſar*, and *Elaſſar*, *Heb.* i. e. *A Fort* or *Rampart* of the *Aſſyrians.* A Country upon the Borders of *Aſſyria*, wherein the *Edenites* were garriſoned to guard *Babylon*, from the Incroachments of the *Aſſyrians*, Iſa. 37. 12. *Ezek.* 27. 23. Between theſe Places the true *Eden* and *Paradiſe* were ſituated. *Kid. Huet. de Situ Paradiſi.*

Bloſſoms of vegetable Gold; and next to the Tree of Life grew our Death, the Tree of Knowledge; the Knowledge of Good, bought too dear through the Knowledge of Ill! Through EDEN Southward there went a large River, which never chang'd its Courſe, but underneath the ſhaggy Hill being ingulph'd paſs'd through; for GOD had thrown that Mountain as his Garden Fence, high rais'd upon the rapid Current, which through Veins of the porous Earth drawn up with a kindly Thirſt, roſe a freſh Fountain, and water'd the Garden with many a Stream; thence united fell down the ſlop'd Shade, and met the lower Flood, which now appears from his darkſome Paſſage, and now being divided into four main Streams runs different Ways, wandering through many a famous Realm and Country, whereof there needs no Account here; but rather to tell how (if Art could tell how) from that Saphire Fountain the curled Brooks rolling over bright Pearl and Sands of Gold, ran Nectar with many a winding Courſe under the ſpreading Shades, viſiting each Plant and feeding the Flowers of PARADISE, which bountiful Nature and not nice Art had pour'd forth profuſely, in Beds and curious Knots in Hill, Dale, and Plain, both where the Morning Sun firſt ſmote warmly the open Field, and where the unpierc'd Shade held the Bowers in pleaſing Darkneſs, even at Noon.

THUS this Place was a happy rural Seat, with Variety of Proſpect and Groves, ſome of whoſe rich Trees dropp'd Balm and ſweet Gums; others, whoſe Fruit hung delightfully, ſtreak'd as it were with burniſh'd Gold, and of delicious Taſte; what was fabled of the HESPERIAN Fruit true only here. Betwixt theſe Groves were Lawns, or level Downs, among which were diſpers'd Flocks, grazing upon the tender Graſs, or Hills of Palm, or elſe the flowry Edge of ſome well-water'd Valley ſpread its Store, Flowers of

every Hue, and Roſes without Thorns. Another Side ſhady Grottos, and Caves of cool Recels, over which the ſpreading Vine laid forth her purple Grapes, and gently crept with her increaſing and wanton Branches; mean while the murmuring Waters fall diſperſed down the ſlope Hills, or elſe unite their Streams in a Lake, that as it were holds a Mirror to the Bank grown over with ſweet Myrtle. The Birds apply their Choir with vernal Airs, which breathing the Smell of the Fields and Groves, make Muſick in the trembling Leaves, while Nature, attended by the Seaſons and the Hours, led on a continual Spring. Not that fair Field of ENNA, (*l*) where PROSERPINE (*m*) gathering Flowers was raviſh'd by PLUTO, which caus'd CERES all that Pain to ſeek her through the World; nor that ſweet Grove of DAPHNE, by the River ORONTES, (*n*) and the inſpir'd Spring of CASTALIO (*o*) might by any Means be compar'd to this PARA-

(*l*) *Enna*, *Chal. Phœn.* i. e. *A Garden* and *Fountain*. *Enna* is the ſame as *Eden*, in the Language of the *Phœnicians*, which they borrowed from *Moſes*, Gen. 2. 8. A moſt pleaſant Field in the Heart of *Sicily*, abounding with Springs, Fruits and Flowers. There was a City, a Temple of *Ceres*, and a fine Grove: And out of it *Pluto* ſtole and carried off *Proſerpina* into Hell.

(*m*) *Proſerpine*; *Lat.* i. e. *Creeping out*. The Daughter of *Jupiter* and *Ceres*, raviſhed by *Pluto*: Her Mother *Ceres* went to Hell to get her releaſed; but becauſe ſhe had taſted a *Pomegranate* in *Pluto*'s Orchard, *Jupiter* could do no more, than give her Leave to accompany her ſix Months above: and *Pluto* ſix other Months below. Of the Rape of *Proſerpina*, See *Pindar*. Ode I. This Fable hath nothing elſe in it, than that the Corn, Fruits, &c. lie ſix Months in the Ground, then creep out of it, and flouriſh ſix Months above it; and *Ceres* was an Inventreſs or Improveress of Huſbandry, &c. The Poets make her the Queen of Hell.

(*n*) *Orontes*; *Gr. Lat.* i. e. *Rapid*. The largeſt River in *Syria*, riſing on M. *Lebanus*, waſhing many Cities in its Courſe; it runs by and thro' *Antioch* into the *Mediterranean* Sea.

(*o*) *Caſtalia*; *Arab.* i. e. *A purling Stream*. A fine Spring at the Root of *Parnaſſus*, ſacred to the Muſes; becauſe the pleaſant

PARADISE of EDEN; nor that Iſland of NYSA, (p) ſurrounded by the River TRITON, (q) where CHAM, (r) the youngeſt Son of NOAH, (whom the Gentiles call AMMON (s) and LYBIAN JOVE) hid AMALTHEA (t) and her youthful Son BACCHUS, (u) from his Step-mother RHEA; nor could the Mountain AMARA (x) be compar'd to PARADISE, where

 the

ſant Sound of it gliding down that Hill, elevated the Imagination. Here is another of this Name by the Grove of *Daphne* at *Antioch*, which foretold *Hadrian*'s Advancement to the Empire.

(p) *Nyſa*; *Heb.* i. e. A *Banner* or *Refuge*. A City of *Arabia*, within the Iſle of *Nyſa*, upon the River *Triton*, where *Bacchus* was nurſed, as they report. This Fable took its Original from that Hiſtory related in *Exod.* 17. 15. where *Moſes* built an Altar to *Jehovah Niſſi*, *Heb.* i. e. *The Lord is my Banner*, upon the Victory over *Amalek*. For *Bacchus* is *Moſes* among the Heathens. Hence *Bacchus* was called alſo *Dionyſius*, i. e. *God of Nyſa*, or the *Nyſa of Bacchus*.

(q) *Triton*; *Arab.* i. e. A *Paſture*. A River in *Africa*, which iſſues out of the Lake *Triton* into the *Mediterranean* Sea, over-againſt the leſſer *Syrtis*, and divides *Lybia* into two equal Parts. Now *Rio di Capſ*.

(r) *Cham*, or *Ham*; *Heb.* i. e. *Heat*, or *Blackneſs*; the 3d and youngeſt Son of *Noah*, *Gen.* 9. 24. And *Jupiter* among the Gentiles. In the firſt Diviſion of the Earth, *Syria*, *Arabia*, *Egypt*, and all *Africa* fell to his Share.

(s) *Ammon*, or *Hammon*; *Heb.* i. e. *Heat*. Another Name of *Cham*, whom the Old *Egyptians* and *Grecians* worſhipped under this Denomination. His Temple and famous Oracle ſtood in *Cyrene*, on the Weſt Side of *Egypt* and the Deſarts of *Lybia*.

(t) *Amalthea*; *Chald.* i. e. A *Nurſe*; *Gr.* i. e. *very rich* or *multiplying*: Daughter of *Meliſſus*, King of *Crete*, a Miſtreſs and Nurſe of *Jupiter*, which fed him with Goat's Milk and Honey; and Mother of *Bacchus*. *Jupiter* gave her a Horn of Plenty, which ſupplied every Thing.

(u) *Bacchus*; *Heb.* *Barchus*, i. e. The Son of *Chus*. The Natural Son of *Jupiter* by *Amalthea*, (others ſay) by *Semele*, which may be the ſame Woman, by a different Name. He firſt planted Vines and made Wine: Therefore he was eſteemed the God of Wine.

(x) *Amara*, or *Ambara*, *Heb.* and *Ethiopic*; for the latter has a near Reſemblance to the former Language; for Example, *Abinu* in the *Heb.* is *our Father*; *Abuna* in the *Ethiopic* is the ſame; ſo they call their Archbiſhop. *Amara* is a Province under the Equinoctial, and one of the Kingdoms of *Abyſſinia*, or

the Kings of ABASSINIA (y) guard their Children, (tho' by ſome ſuppos'd to be the very Place) under the Equinoctial Line, and by the Head of NILE, encompaſs'd with ſhining Rocks, a whole Day's Journey high; but in Reality far remote from this ASSYRIAN Garden, where SATAN without any Pleaſure beheld all Delight, all Kind of living Creatures ſtrange to him, and quite new to his Sight.

TWO of Shape far more noble than the reſt, upright and tall, erect like Gods, cloathed with native Honour and in naked Majeſty, ſeem'd Lords of all, and ſeem'd worthy to be ſo; for in their divine Looks ſhone the Image of their glorious Maker, Truth, Wiſdom, and Sanctitude, pure and ſevere, (ſevere, but plac'd in true filial Freedom) whence comes true Authority in MEN; though they did not ſeem equal, as their Sex was not alike: He was form'd for Valour and Contemplation, ſhe for Softneſs and ſweet attracting Grace; he only for GOD, but ſhe for GOD and him: His fair large Forehead and elevated Eye declar'd abſolute Rule, and his brown Hair, round from his parted Forehead hung curling, but not beneath his

or Upper *Ethiopia*, almoſt in the Middle of it, on the South. There is a Mountain of the ſame Name, about 90 M. in Compaſs, a Day's Journey high, and encompaſſed with Rocks, with only one Entrance to it. On the Top are many beautiful Palaces, wherein the Emperor's Children are educated, and the younger Sons kept 'till they die, that they may not diſturb the Government.

(y) *Abaſſinia*: from *Abaſſent*; *Arab.* A ſcattered People, an antient People of *Arabia*, near *Sabæa*, of the Poſterity of *Jokſtan*) who ſettled afterwards in *Ethiopia* Superior; and there erected a vaſt Empire of 26 or 30 diſtinct Kingdoms. The *Portugueſe* diſcovered this Empire to the *Europeans*, A. D. 1500. And the *Dutch* call it the Country of *Preſter John*, from *Uneban Jabannan*, one of the Emperors of it, about A. D. 1200. The upper *Ethiopia* upon the Red Sea and the *Perſian* Ocean, on the Eaſt Side of *Africa*. The Inhabitants are all black, and for the moſt Part Chriſtians.

his broad Shoulders: She wore her unadorn'd fair Hair, looſe as a Veil, down to her ſlender Waiſt, but wav'd in wanton Ringlets as the Vine curls its Tendrils, which imply'd Subjection, but requir'd with gentle Government, and by him beſt receiv'd when yielded by her with coy Submiſſion, a modeſt Pride, and a ſweet, reluctant, yet amorous Delay: Nor were thoſe myſterious Parts hid which MEN now conceal; then was not guilty and diſhoneſt Shame of Nature's Works (the Name of Honour! but diſhonourable) bred from Sin, how has it troubled all MANKIND with mere Shews of ſeeming pure, inſtead of being ſo? and baniſh'd from MAN the greateſt Happineſs of his Life, his native Simplicity and ſpotleſs Innocence? So they paſs'd on naked, nor ſtrove to ſhun the Sight of GOD or the Angels, for they thought no Evil: Hand in Hand they paſs'd along, lovelier than any Pair that ever ſince met in the Embraces of Love; ADAM more excellent in Form than any of his Sons ſince born, and EVE fairer than any of her Daughters.

UNDER the Shade of a Bower that ſtood on a Green, the Trees whiſpering ſoftly, by a freſh Fountain's Side, they ſat them down, and after no more Toil of their ſweet Gardening Labour, than ſerv'd to recommend the cool Air and make Eaſe more pleaſant, and wholeſome Thirſt and Appetite more grateful, they began to eat of the Fruits of the Garden for Supper, delicious Fruits, which the loaded Boughs yielded them; as they ſat leaning along the Side of the ſoft downy Bank, ſprinkled with Flowers, they chew'd the ſavoury Pulp, and then in the Rind, as often as they were thirſty, ſcoop'd up the brimming Stream; nor was there wanting endearing Smiles, gentle Purpoſe, nor youthful Dalliance, as beſeems a fair Couple bound in the happy nuptial League, and alone as they were. About them all the Beaſts of the

Earth play'd wantonly, (tho' ſince that grown wild) Beaſts of all Chace, in Wood or Wilderneſs, Den or Foreſt, the Lion ſporting about ramp'd up, and in his Paw dandled the Kid; Bears, Tygers, Ounces, and Leopards, play'd before them; the unwieldy Elephant us'd all his Might to make them Mirth, and twiſted about his limber Trunk; the ſly, cloſe, inſinuating Serpent, twiſted his Train in many a Fold, and unobſerv'd gave Proof of his fatal Subtilty; others of the Beaſts couch'd upon the Graſs, and now fill'd with Paſture, ſat gazing or lying down, and chewing the Cud; for the Sun was declin'd, and haſting with ſwift Career to the Ocean Iſlands, and on the other Side of Heaven the Stars that introduc'd the Evening aroſe; when SATAN, who all this While ſtood gazing as at firſt, at length ſcarcely recover'd Power of Speech as follows:

O Hell! what do my Eyes with Sorrow and Grief behold! Creatures of another Mold advanc'd into our Room of Bliſs, perhaps earth-born, and not Spirits, yet to bright heavenly Spirits little inferior; whom my Thoughts purſue with Wonder, and whom I could love, ſo lively the divine Reſemblance ſhines in them, and ſuch Grace the Hand that made them hath beſtow'd upon their Form. Ah gentle Pair! little do you think how near your Change approaches, when all theſe Delights will vaniſh, and deliver you up to Miſery; more Miſery by as much as now your Taſte of Joy is more; now happy, but that Happineſs too ill ſecur'd to continue long, and this high Seat, your Heaven, too ill defended, to keep out ſuch a Foe as is enter'd now; yet no purpos'd Foe to you, whom I could pity thus unguarded, though I myſelf am unpitied. I ſeek a League with you and mutual Amity, ſo cloſe and ſtrait, that henceforward I muſt dwell with you, or elſe you with me. Perhaps my Dwelling-Place may not delight your Senſes

like

like this fair PARADISE, yet ſuch as it is accept it; your Maker's Work; He gave it me, and I as freely give it: To entertain you two, Hell ſhall unfold her Gates the wideſt, and ſend forth all her Kings: There (not like theſe narrow Limits) will be Room to receive your numerous Offspring: If it is no better Place, thank him who puts me unwilling to take this Revenge on you who wrong me not, inſtead of him who wrongs me. And ſhould I (as indeed I do) melt to Pity at your harmleſs Innocence, yet publick Reaſon, juſt Honour, and Revenge, and Empire, by conquering this new World, compel me now to do, what elſe (notwithſtanding I am damn'd) I ſhould abhor.

THUS ſpoke the Fiend, and with the Tyrant's Plea, Neceſſity, excus'd his deviliſh Deeds. Then from his lofty Stand upon the Tree of Life, he lights down among the ſporting Herd of thoſe four-footed Beaſts, turning himſelf into the Form ſometimes of one and ſometimes of another, as their Shapes ſerv'd his End beſt, to view his Prey nearer, and unobſerv'd to mark what by Words or Actions he might learn further of their State: Now he ſtalks round about them like a Lion, with a fierce Glare; then as a Tyger, who by Chance hath ſpy'd two gentle Fawns at Play in ſome Purlieu, ſtrait couches down cloſe, then riſing, changes his cunning Watch as one who was chuſing his Ground, from whence ruſhing out, he might ſureſt ſeize them both, grip'd in each Paw; when ADAM, the firſt of all Men, turning himſelf to EVE, the firſt of Women, began this moving Speech, which turn'd SATAN all to Attention:

Sole Partner, and deareſt of all theſe Joys, dearer than all that Power that made us, and for our Life and Comfort all this great World, muſt needs be infinitely good, and of his Good be as liberal and

free

free as he is infinite; that rais'd us from the Duſt, and then plac'd us here in all this Happineſs, who have merited nothing from him, nor are able to perform any Thing of which he hath any Need; who requires no other Service from us, than to keep this one eaſy Charge, that of all the Trees in PARADISE, which bear ſuch various and delicious Fruit, we are only forbid to taſte that Tree of Knowledge, which is planted by the Tree of Life, ſo near is Death placed to Life! whatever Death be, no Doubt ſome very dreadful Thing; for thou knoweſt well GOD hath pronounc'd it Death to taſte of that Tree: Among ſo many Signs of Power and Rule he has conferr'd upon us, and Dominion which he hath given us over all other Creatures that live on Earth, in Sea, or in the Air, this is the only Sign left of our Obedience: Then don't let us think one eaſy Prohibition hard, who enjoy ſo large and free a Liberty in all Things elſe, and have an unlimited Choice of manifold Delights; but let us praiſe him for ever, and extol his Bounty, following our pleaſurable Taſk to prune theſe growing Plants, and tend upon theſe Flowers; which if of itſelf were toilſome, yet with thee would ſeem ſweet and pleaſant.

TO whom EVE reply'd thus; Oh thou! from whom and for whom I was form'd, Fleſh of my Fleſh, and without whom my Being would be to no Purpoſe, my Guide and Head! what thou haſt ſaid is juſt and right, for we indeed owe all Praiſes and daily Thanks to him; but I chiefly, who enjoy ſo much the happier Lot by enjoying thee, who art more noble and excellent by ſo much Odds; whilſt thou canſt find no where any Thing that is equal to thyſelf. I often remember that Day when I firſt waked from Sleep, and laid down under a Shade upon Flowers, wondering much where I was and what I was, from whence, and how I was brought thither: Not

a great Way from thence a Sound of murmuring Waters flow'd forth from a Cave, and ſpread into a liquid Plain, which then ſtood unmov'd and clear as the Sky; I went thither with unexperienc'd Thought, and laid me down upon the green Bank, to look into the ſmooth and pure Lake, that ſeem'd to me to be another Sky: As I bent myſelf down to look, juſt oppoſite appear'd a Shape in the Water, bending to look upon me; I ſtarted back, and that ſtarted back alſo; but I being pleas'd ſoon return'd, and that as ſoon return'd, and as pleas'd, with anſwering Looks of Sympathy and Love. There 'till now had I fix'd my Eyes, and pin'd away with vain Deſire, had not a Voice thus warn'd me. "Fair Creature, what thou there ſeeſt is nothing but thyſelf, it came with thee, and with thee it goes away; but follow me, and I will bring thee where ſomething more than a Shadow waits for thy coming, and for thy ſoft Embraces; 'tis he whoſe Image thou art, thou ſhall enjoy him inſeparably, to him ſhalt bear Multitude of Creatures like thyſelf, and thence ſhalt be call'd the Mother of human Kind." What could I do elſe but immediately follow, being led thus inviſibly, 'till I ſaw thee under a Platan? (z) Fair indeed and tall, and yet methought leſs fair, leſs winning and ſoft, and leſs amiably mild than that other ſmooth watery Image: I turn'd back, thou cryedſt aloud, following me, fair EVE return; from whom doſt thou fly? whom thou fleeſt from, of him art thou made, his Fleſh and Bone; to give thee thy Being I lent ſubſtantial Life, neareſt

(z) *Platan* (in the lat. Edit, *Plantan*, which is wrong) *Gr.* i. e. *Broad*; becauſe the Leaves of it are very broad and ſpreading wide, which make a cool, refreſhing, and welcome Shade in hot Countries; the Plane-Tree. It grows very large and well ſpread in *Macedonia*; the Body of it is a clear green, ſmooth as Glaſs, very ſtreight, and about 20 Feet high; the Leaves are eight or ten Foot long, and four Foot broad; and the Heart of it is a common Food in South *America*.

neareſt my Heart and out of my Side, to have thee by my Side; henceforth an individual and dear Comfort. I ſeek thee as Part of my Soul, and lay Claim to thee who art my other Half!----With that thy gentle Hand took hold of mine; I yielded; and from that Time ſee how much Beauty is excell'd by manly Grace and Wiſdom, beſides which nothing is truly fair.

So ſpake our firſt and general Mother, and with Eyes of conjugal Attraction and meek Surrender, half embracing him, lean'd upon ADAM; Half her naked ſwelling Breaſt met his, hid under the flowing Treſſes of her golden Hair: He, in Delight both of her Beauty and her ſubmiſſive Charms, ſmil'd with ſuperior Love, as Poets feign JUPITER to ſmile on JUNO, (a) when he makes the Clouds fruitful, that ſhed May-Flowers; and he preſs'd her Matron Lip with frequent and pure Kiſſes:----The Devil turn'd aſide for Envy; yet with a jealous and malicious Look ey'd them, and thus complain'd to himſelf:

HATEFUL and tormenting Sight! thus theſe two in the Paradiſe of one another's Arms, (the happieſt EDEN) ſhall enjoy their Fill of Bliſs upon Bliſs; while I am thruſt to Hell, where there's neither Joy nor Love, but what among others is not the leaſt of our Torments, fierce Deſire pines with Pain of Longing, never ſatisfy'd nor quench'd. Yet don't let me forget what I have gain'd from their own Mouths: It ſeems all is not theirs; there ſtands one fatal Tree, call'd the Tree of Knowledge, forbidden them to taſte: Knowledge forbidden? and why? that's ſuſpicious

(a) *Juno, Lat.* i. e. *Help* or *Air*. By this Fable they meant the *Atmoſphere*. As Heathen God of Air and Earth, which were deſs, the Siſter and Wife of *Jupiter*; ſhe goes under various Names among the antient Poets.

cious and without Reaſon: Why ſhould their Lord envy them that? Can it be any Sin to gain Knowledge? Can that deſerve Death? And do they ſtand perfect only by their Ignorance? Is that their happy State? their Faith, and the Proof of their Obedience? What a fair Foundation is here laid, whereon to build their Ruin? For this Cauſe I will excite a greater Deſire to know, and to reject envious Commands invented only with a Deſign to keep them low, whom this prohibited Knowledge might exalt and make equal with Gods: Perhaps aſpiring to be ſuch, they taſte, and die, what can likelier be the Conſequence! But firſt I muſt walk round this Garden with very narrow Search, and leave no Place undiſcover'd; a Wonder if Chance may not lead me, where I may meet ſome wandering Spirit of Heaven, retir'd in ſome thick Shade, or near ſome Fountain, from whom I may learn what I want farther to know.---Ye happy Pair! live while ye may, and 'till I return enjoy ſhort Pleaſures, for the Woes are long which are to ſucceed. Having ſaid this, he ſcornfully turn'd his proud Steps aſide, and began to make his Search, tho' with Slyneſs and great Circumſpection, through Woods and Plains, and over the Hills and Vallies.

CHAP. III.

Uriel *warns* Gabriel, *that ſome evil Spirit had paſs'd by his Sphere. Night comes on,* Adam *and* Eve *diſcourſe going to their Reſt. Their Bower deſcrib'd and Evening Worſhip.*

MEAN while the ſetting Sun deſcended ſlowly, and levell'd his Evening Rays directly againſt the Eaſtern Gate of PARADISE. It was a Rock of Alabaſter, pil'd up almoſt as high as the

the Clouds, ſo that it might be eaſily ſeen from far; acceſſible from the Earth only by one Entrance, with a winding Aſcent; the reſt was a craggy Cliff impoſſible to climb, that hung over ſtill as it roſe. Betwixt theſe rocky Pillars ſat GABRIEL, (*b*) the chief of the Guard of Angels waiting for Night; about him the unarm'd Youth of Heaven exercis'd heroick Games, but nigh at Hand hung celeſtial Armory, Shields and Helmets, and Spears adorn'd with Diamonds and Gold. Thither came URIEL, gliding upon a Sun Beam, ſwift as a ſhooting Star that in Autumn falls in the Night, when fir'd Vapours impreſs the Air, and ſhews the Mariner from what Point of his Compaſs he may beware of impetuous Winds: URIEL in Haſte thus ſpoke to GABRIEL:

GABRIEL! to thee it belongs, and it is thy Charge by Lot, to keep ſtrict Watch, that to this happy Place no evil Thing may approach, much leſs enter in: This Day at high Noon there came to my Sphere a Spirit, ſeemingly zealous to know more of the Works of the ALMIGHTY, and chiefly of MAN, the lateſt Image of GOD; I directed him in his Way to PARADISE, whither he was bent in Haſte, and I marked his airy Gate: But in the Mount that lies North from EDEN, where he lighted firſt, I ſoon diſcern'd by his Looks that he was an Alien from Heaven, and darken'd with foul Paſſions: My Eye purſu'd him further, but he hid himſelf in Darkneſs: I fear that one of the baniſh'd and outcaſt Angels hath ventur'd from the Deep to cauſe new Troubles; ſo that thy Care muſt be to find him out.

To

(*b*) *Gabriel*; *Heb.* i. e. *The Strength or Might of God.* The *Arabs* call him *Jibrael*, and the *Tatars*, *Sabriel*: thro' Ignorance of the Original, and Corruption of their different Tongues. The *Rabbies* account him the Miniſter of God's Mercies; and *Michael*, of his Juſtice: therefore they call him Water, and the latter, Fire.

To whom the warlike Angel GABRIEL gave this Anſwer; URIEL! it is no Wonder if thy perfect Sight ſee far and wide, where thou ſitteſt amid the Sun's bright Circle: None paſs by the Watch plac'd at this Gate, but ſuch as come well known from Heaven, and from thence no Creature has enter'd ſince Noon; if Spirit of other Sort being ſo reſolv'd, have leap'd over theſe earthly Bounds on Purpoſe, thou knoweſt how hard it is to exclude ſpiritual Subſtance with any Bars compounded but of Matter. But if within the Circuit of theſe Walks, he of whom thou ſpeakeſt ſhould lurk, let him be conceal'd in what Shape ſoever; I ſhall know before To-morrow Morning.

THUS promis'd GABRIEL; and URIEL return'd to his Charge, upon that bright Beam, whoſe Point now rais'd bore him ſlope downward to the Sun, that was now fallen beneath the AZORES; (c) whither the prime Orb incredibly ſwift had rowl'd thither diurnal, or this leſs voluble Earth, by a ſhorter Flight to the Eaſt, had left him there, adorning the Clouds that attended him to the Weſt with reflected Purple and Gold. Now came on the ſtill Evening, and the gray Twilight had began to cover all on Earth with Darkneſs; for the Beaſts were retir'd to their graſſy Beds, and the Birds to their Neſts; all but the wakeful Nightingale, ſhe ſung all Night her ſweet Love Song: Now the Firmament glow'd with Stars, the Evening Star that led on the reſt ſhone brighteſt; 'till ſuch Time

(c) *Azores*; *Port. Span.* i. e. *The Iſles of Hawks:* becauſe Multitudes of thoſe Birds were found there, when the *Portugueſe* firſt diſcovered them, *A. D.* 1449. Theſe Iſlands are nine in Number, which lie in the *Atlantic* or Weſtern Ocean, over-againſt *Portugal*: They are called alſo the *Tercerae*, from *Tercera*; i. e. *Three*: becauſe it is the Third, which is found in ſailing from *Portugal*, and the chiefeſt of them, i. e. The *Sun* was now ſetting in the Weſt.

Time as the Moon ſhone in clouded Majeſty, and unveiling her peerleſs Light, caſt her ſilver Rays thro' the Night, of which ſhe had the apparent Dominion; when ADAM thus addreſs'd himſelf to EVE;

FAIR Conſort! the Hour of Night and all Things now being retir'd to Reſt, teach us to ſeek like Repoſe; ſince GOD hath ſet Labour and Reſt to MAN ſucceſſively, as Day and Night, and the ſeaſonable Dew of Sleep, now falling with its ſoft Weight, inclines our Eyes to Slumber. Other Creatures rove idle all the Day long unemploy'd, and therefore need leſs Reſt; but MAN hath his daily Work of Body or Mind appointed, which declares his Dignity, and that the Regard of Heaven is upon all his Ways: While other Animals range and rove at large, and GOD takes no Account of their Doings. To-morrow before the Break of Day, or at the firſt Approach of Light, we muſt be up, and at our pleaſant Labour, to clear yonder flowry Arbours and green Alleys, where we are us'd to walk at Noon, which are overgrown ſo with Branches, that they are almoſt too much for us, and require more Hands than ours to lop their wanton Growth: Thoſe Bloſſoms alſo, and thoſe Gums that are dropt, and lie all ſtrown about rough and unſightly, muſt be ridded away, if we think to tread with Eaſe; mean Time Nature requires, and Night calls us to Reſt.

TO whom EVE, adorn'd with perfect Beauty, reply'd: My Author and Diſpoſer! what thou bidſt, I without Argument obey; for ſo GOD has ordain'd: GOD is thy Law, but thou art mine; to know no more is the happy Knowledge of a Woman and her Praiſe; When converſing with thee I forget all Time, the Seaſons and their Change, for all pleaſe alike: The Breath of the Morning is ſweet, with the Charm of Birds that ſing at its earlieſt Appearance, the Sun is

pleaſant, when firſt he ſpreads his Eaſtern Beams upon this delightful Land, on the Herbs, Trees, and Fruits, and Flowers ſhining with Dew; the fertile Earth becomes fragrant after ſoft Rains, and the coming on of the grateful and mild Evening is ſweet; and then the ſilent Night with her ſolemn Bird, and this fair Moon, and theſe the Gems of Heaven, the Stars that are in her Train; but neither the Breath of the Morning, the pleaſant Sun, the fertile Earth, the mild Evening, the ſilent Night, nor Moon, nor Stars, are ſweet without thee. But wherefore do theſe ſhine all Night long? And for whom is all this glorious Sight, when Sleep hath ſhut up all Eyes?

To whom our firſt Anceſtor reply'd: Accompliſh'd Eve! Daughter of GOD and of MAN! theſe have their Courſe to finiſh round the Earth by Tomorrow Evening, and they ſet and riſe, adminiſtring prepar'd Light, in Order from Land to Land, tho' to Nations yet unpeopled; leſt total Darkneſs ſhould regain its old Poſſeſſion, and extinguiſh Life and Nature in all Things; which theſe ſoft Fires not only enlighten, but alſo foment and warm, temper and nouriſh, with a kindly Heat of various Influence; or elſe in Part ſhed down their Virtue upon all Kinds that grow upon the Earth, hereby made fitter to receive Perfection from the Sun's more powerful Ray. Theſe then, tho' not ſeen in the Dead of Night, do yet not ſhine in vain; nor let us think tho' there were no MEN, that Heaven would want Spectators, or GOD want Praiſe; for there are Millions of ſpiritual Creatures, that unſeen walk the Earth, both when we are awake and when we ſleep; all theſe with never-ceaſing Praiſe behold his Works, both Day and Night: How often from the ſteep Hill that ecchoes, or from the Thickets, have we heard heavenly Voices in the Middle of the Night, ſinging alone, or anſwering one another's Song, ſinging their great Creator; often

have we heard them in Bands, while they keep Watch, or take their nightly Walk; when with heavenly Touch of Inſtruments join'd in full Harmony, their Songs have divided the Night, and lifted our Thoughts up to Heaven.

TALKING in this Manner, and join'd Hand in Hand, they paſs'd on together to their happy Bower: It was a Place choſen by GOD himſelf, when he fram'd all Things to the delightful Uſe of MAN: The Roof was thick cover'd and ſhaded with Laurel and Myrtle, and what grew up higher were Trees, whoſe Leaves were ſubſtantial and ſweet ſmelling; on either Side grew ACANTHUS, (*d*) and buſhy Shrubs fenc'd up the green Wall; every beautiful Flower rais'd its full-blown Head in between, Iris of all Hues, and Roſes, and Jeſſamin, looking like MOSAIC (*e*) Work; under Foot Violets, and Crocus, and Hyacinth, richly beautify'd the Ground, and colour'd it finer than any Stone of coſtlieſt Emblem could do: No other Creature durſt enter here, neither Beaſt, Bird, Inſect, or Worm, ſuch Awe did they ſtand in of MAN; PAN nor SYLVANUS (*f*) were never feign'd to have ſlept, nor Nymph nor Faun have haunted in a ſhady Bower more ſacred and retired: Here in cloſe Receſs EVE, after being eſpous'd to ADAM, firſt deck'd her nuptial Bed with Flowers and Garlands, and ſweet-ſmelling Herbs; and the heavenly Choir ſung the Marriage Song, what Day the

friendly

(*d*) *Acanthus*; *Lat. Gr.* i. e. A *Prickle* or *Thorn*: Becauſe many Thorns grow about it. A Tree or a Shrub with a long and a large Leaf turning in.

(*e*) *Moſaic*; *Fr. Ita. Lat. Gr.* A T. of Archit. A curious Work of many little Stones of different Colours, inlaid or joined together upon a Bottom of Plaiſter of *Paris*, upon Walls or Floors, repreſenting Flowers of divers Shapes, Chequer Work.

(*f*) *Sylvanus*; *Lat. Gr.* i. e. *Woody*: A God of the Woods and Groves among the old Heathens. *Pan*, *Faunus* and *Silvanus* are but the ſame Deity; their Feaſts were called *Lupercalia*.

friendly Angel brought her to him, adorn'd with naked Beauty more lovely than what is feign'd of PANDORA, (*g*) whom the Gods were ſaid to have endow'd with all their Gifts, (and Oh too like in the ſad Event!) when to the unwiſe Son of JAPHET, (*h*) being brought by HERMES, ſhe enſnar'd Mankind with her fair Looks, to be aveng'd of him who had ſtole Fire from Heaven to animate a MAN.

THUS being arriv'd at their ſhady Lodge, both ſtood, and turn'd, and under the open Sky ador'd that GOD that made the Sky, and Air, and Earth, and Heaven, which they beheld; the Moon's reſplendent Globe, and the Stars: Thou alſo, (they ſaid) Oh Omnipotent MAKER, madeſt the Night and the Day, which we employ'd in our appointed Work have finiſh'd; in our mutual Help happy, and happy in our mutual Love, which is ordain'd by thee to be the Crown of all our Bliſs; and happy in this delightful Place, too large for us, where thy Abundance wants more to partake of it, and Plenty falls uncropt to the Ground: But Thou haſt promis'd, that from us two

(*g*) *Pandora*; *Lat. Gr.* i. e. *All Gifts.* The Wife of *Epimetheus*; *Pallas* gave her Wiſdom; *Venus*, Beauty; *Mercury*, Eloquence: And ſo every God and Goddeſs gave her ſome Perfection. *Jupiter* ſent her to *Epimetheus* with a Box, which he raſhly opened; and all Diſeaſes, Evils and Miſeries flew out of it, and infected Mankind. She is deſcribed by *Heſiod*, L. 1. 60. &c. *Eve* is this Woman, and the Fall of Man is couched under the Fable, which the Heathens had by a long Tradition.

(*h*) *Japhet*; *Heb.* i. e. *Perſuaded.* The Poets call him *Japetus*; and the *Tatars* call him *Japhis*: He is ſaid to be the Son of *Epimetheus*, *Lat. Gr.* i. e. *After Wit*: Becauſe he ſmarted for his Curioſity, in opening the Box. The Brother of *Prometheus*, *Lat. Gr.* i. e. *Wit before Hand*: Forecaſt and Wiſdom. He was ſaid to have put Life and Soul into a Man, which he made of Clay; to quicken which, he ſtole Fire or Soul from Heaven. *Jupiter*, for his Preſumption, ſent *Pandora* to plague the Earth. Theſe are Memorials of the Creation and Fall of *Adam*, from *Gen.* 2. 7. and oral Tradition, couch'd in Fables.

ſhall proceed a Race to fill the Earth, who ſhall with us extol thy infinite Goodneſs, both when we wake, and when as now we aſk thy good Gift of Sleep.

THIS they ſaid unanimouſly; and obſerving no other Ceremony, but pure Adoration, which GOD likes beſt; they went with joined Hands into the inmoſt Bower, and not needing to put off theſe troubleſome Diſguiſes which we now wear, they immediately lay down Side by Side: Nor do I ſuppoſe that ADAM turn'd away from his fair Spouſe; nor EVE refus'd the myſterious Rites of connubial Love; whatever ſome Hypocrites may talk auſterely of Purity, and Place, and Innocence, defaming that as an impure Thing, which GOD has declar'd pure, has commanded to ſome, and leaves free to all: Our Maker bids us increaſe, and who bids us abſtain? Who, but our Deſtroyer? The Foe both of GOD and MAN? Hail wedded Love! great Myſtery! true Source of human Offſpring! ſole Propriety in PARADISE! where all Things elſe are common; by thee it was that adulterous Luſt was driven out from MEN to range among the Beaſts, founded in Reaſon, juſt, loyal, and pure; by thee firſt were known the dear Relations, and all the Endearments of Father, Brother, and Son: Far be it from me that I ſhould call thee a Sin, or blameable, or think thee unbefitting the holieſt Places; thou perpetual Fountain of domeſtick Sweets! whoſe Bed is undefil'd, and pronounc'd chaſte, preſent or paſt, as being ſo to Saints, and Patriarchs: Here are Love's true Darts felt; here Love's Lamp is conſtantly lighted; here Love reigns, plays and revels, not in the bought Smiles of Harlots, without Love, without Joy, without Endearment; meer caſual Fruition! not in the Amours of Courts, mix'd Dances, or wanton Maſquerades, or midnight Balls, or Serenades, which the Lover ſings in the cold Night to his proud Miſtreſs, which deſerves nothing from

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her but Diſdain. Inſtead of ſuch Muſick, theſe two were lull'd to Sleep by Nightingales, claſp'd in one another's Arms, and the flowry Roof ſhed Roſes upon their naked Limbs, to repair which the Morning brought forth more. Bleſt Pair! ſleep on as yet, happieſt if ye ſeek for no happier State, and limit your Knowledge, ſo as to deſire to know no more.

CHAP. IV.

Gabriel *appoints two Angels to* Adam's *Bower; who find* Satan *at the Ear of* Eve; *they bring him to* Gabriel; Satan's *Behaviour thereon, and Flight out of* Paradiſe.

DARKNESS and Night was now ſpread over the Garden of EDEN, and the Cherubim iſſuing forth at the accuſtom'd Hour to their Night Watches, ſtood arm'd in Readineſs for their Duty; when GABRIEL to the Angel who was next him in Power ſpoke thus:

UZZIEL, (*i*) draw Half theſe off, and with ſtricteſt Watch coaſt the South: With theſe other I ſhall wheel the North: Our Circuit meets full Weſt. They parted like Flame, Half wheeling to the Right-Hand toward the Spear, and Half to the Left-Hand toward the Shield. From theſe he call'd two ſubtle and ſtrong Spirits that ſtood near him, and gave them this Charge:

ITHURIEL, (*k*) and ZEPHON, (*l*) with winged

 Speed

(*i*) *Uzziel*; *Heb.* i. e. *The Strength of God*; one of the ſuppoſed Guardians of Paradiſe.

(*k*) *Ithuriel*; *Heb.* i. e. *The Light or Searcher of God.* Another of thoſe ſuppoſed Guardians.

(*l*) *Zephon*; *Heb.* i. e. *The Spy*

Speed go through this Garden, and leave no Corner of PARADISE unſearch'd; but chiefly where thoſe two fair Creatures lodge, now perhaps laid aſleep and apprehending no Danger. This Evening is arriv'd an Angel from the Sun, who tells of ſome infernal Spirit bent towards EDEN, (Who could have thought it poſſible?) eſcap'd the Bars of Hell, no Doubt come upon ſome bad Errand: Wherever ye find ſuch, ſeize him faſt, and bring him hither. Saying this, he led on his radiant Files, dazling the Moon, directly to the Bower in Search after what they ſought; there they found him ſitting ſquat in the Shape of a Toad, cloſe at the Ear of EVE; trying by his deviliſh Art, to reach the Organs of her Fancy, and with them forge, juſt as he pleas'd, Illuſions, Phantaſms, and Dreams; or if breathing in Venom, he might taint the animal Spirits that riſe from the pure Blood, like gentle Gales from Rivers; and from thence at leaſt raiſe diſtemper'd and diſcontented Thoughts, vain Hopes, vain Aims, and inordinate Deſires, blown up with high Conceits that ingender Pride. As SATAN ſat thus intent, ITHURIEL touch'd him lightly with his Spear; up he ſtarts, diſcover'd and ſurpriz'd; for no Falſhood can endure the Touch of any Thing of celeſtial Nature, but of Force it returns to its own Likeneſs: As when a Spark of Fire lights upon a Heap of Gunpowder, laid ready to ſtore ſome Magazine againſt an expected War, diffus'd with ſudden Blaze inflames the Air; ſo in his own Shape ſtarted up the Fiend. Thoſe two fair Angels ſtep'd back, half amaz'd ſo on a ſudden to behold the King of Hell; yet unmov'd with Fear ſoon accoſted him.

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Spy or Watch of God. Another of thoſe Guardians, to whom *Gabriel* gives theſe Orders. *Zephon*, the Son of *Gad*, and Father of the *Zephonites*, is mentioned, *Num.* 26. 15. But *Ithuriel* and *Zephon* are not Scriptural Names of Angels, good or evil.

WHICH of thoſe Rebel Spirits condemn'd to Hell art thou? That haſt eſcap'd thy Priſon; and why didſt thou ſit here transform'd, like an Enemy in wait, and watching at the Head of thoſe here that ſleep?

DON'T ye then know? anſwer'd SATAN, fill'd with Scorn, me do you not know? Ye knew me once, no Companion for you, ſitting there where you durſt not approach: Not to know me, proves that you yourſelves are unknown, ſome of the loweſt of your Throng; and if you do know, what do you aſk for, and begin your Buſineſs in an idle and ſuperfluous Speech, likely to end as much in vain?

TO whom ZEPHON made this Reply, anſwering Scorn with Scorn: Think not, revolted Spirit, that thy Brightneſs is not diminiſh'd, or to be known by the ſame Shape as when thou ſtoodſt in Heaven, pure and upright: No; that Glory when thou waſt no longer good departed from thee; and now thou reſembleſt thy Sin and Place of Doom, obſcure and foul. But come, for be aſſur'd thou ſhalt give an Account to him who ſent us; whoſe Charge is, to keep this Place inviolable, and theſe two from Harm.

THUS ſpoke the Cherub; and his grave Rebuke, ſeverely ſpoke in youthful Beauty, added invincible Grace: The Devil ſtood abaſh'd, and felt how awful Goodneſs is, and ſaw Virtue how lovely ſhe was; he ſaw, and regretted his own Loſs of it, but chiefly to find it obſerv'd here, that his Luſtre was viſibly impair'd; yet he ſeem'd undaunted: Said he, if I muſt contend, beſt to contend with the beſt; the Sender, and not the Sent; or all at once; more Glory will be won then, or leſs loſt. Thy Fear, ſaid bold ZEPHON, will ſave us the Trial what the leaſt of us can do ſingle againſt thee, wicked and thence weak.

SATAN made no Reply, but quite overcome with Rage went haughtily on, like a proud Steed under the Rein, champing his Iron Curb: He held it vain to fly, or to reſiſt; for an Awe from above had quell'd his Heart, elſe he was not diſmay'd. Now they drew nigh to the Weſtern Point, where thoſe half-rounding Guards juſt met, and ſtood cloſing in a join'd Squadron, waiting the next Command; to whom GABRIEL their Chief, from the Front call'd loudly: Friends! I hear the nimble Tread of Feet haſtening this Way; and now by Glimpſe through the Shade can diſcern ITHURIEL and ZEPHON, and with them there comes a third of regal Port, but of a faded Brightneſs, who by his Gate and his fierce Demeanour ſeems to me to be the Prince of Hell; not likely to depart hence without a Conteſt: Stand firm, for Defiance and Oppoſition are in his Looks.

HE ſcarcely had ended, when ITHURIEL and ZEPHON approach'd, and briefly related whom they had brought, where they had found him, how he was buſied, and what Form and Poſture he was couch'd in; to whom, looking ſternly at him, GABRIEL ſpake: SATAN, why haſt thou broke the Bounds preſcribed thee and thy Tranſgreſſions? And why haſt thou diſturb'd the Charge of others, who do not approve to tranſgreſs by thy Example; but have a Power and a Right to queſtion, why thou haſt boldly enter'd on this Place, employ'd as it ſeems to violate Sleep, and thoſe whoſe Dwelling GOD has ſettled here in Happineſs?

TO whom SATAN, with a contemptuous Look, made Anſwer: GABRIEL! in Heaven thou hadſt the Eſtimation of being wiſe, and ſuch indeed I thought thee, but thy aſking this Queſtion puts me in Doubt. Does there live any Body who loves his Pain? or who would

would not, if he could find a Way, break looſe from Hell, though he was doom'd thither? Thou thyſelf would'ſt, I make no Doubt, and boldly would'ſt venture to whatever Place thou could'ſt, to get fartheſt from Pain; where thou might'ſt hope to change Torment for Eaſe, and ſooneſt recompence Sorrow with Delight; which is what I ſought in this Place: This to thee is no Reaſon, becauſe thou knoweſt nothing but Good, and haſt not try'd Evil. Wilt thou object his Will, who bound us? Let him bar his Iron Gates ſurer, if he intends we ſhall ſtay in that dark Durance! Thus much was aſk'd me. The reſt is true; they did find me where they ſay, but that implies neither Harm nor Violence.

THUS he ſpoke in Scorn: The warlike Angel was mov'd, and half ſmiling, thus reply'd diſdainfully: What Loſs there is in Heaven for one to judge of Wiſdom, ſince SATAN fell, whoſe Folly overthrew him! and now returns him eſcap'd from his Priſon, very gravely in Doubt, whether he ſhould hold them wiſe or not, who aſk what Boldneſs brought him hither from his Bounds preſcrib'd in Hell, without Leave granted him: However, he judges it wiſe to fly from Pain, and to eſcape his Puniſhment; ſo judge thou ſtill, preſumptuous Rebel, 'till that Wrath, which thou incur'ſt by flying, meet thy Flight, and with ſevenfold Vengeance ſcourge that Wiſdom back to Hell again; which yet taught thee no better, that could not teach thee that no Pain can equal infinite Anger provok'd. But wherefore art thou alone? Wherefore did not all Hell come with thee, broke looſe? Is Pain to them leſs Pain, or leſs to be fled? Or art thou leſs hardy to endure than they? A couragious Chief! the very firſt in Flight from Pain! Had'ſt thou alledg'd this Cauſe to thy deſerted Hoſt, ſurely thou had'ſt not come away the ſole Fugitive.

To

To which, frowning ſternly, the Fiend anſwer'd: Inſulting Angel, not that I can endure leſs, or ſhrink from Pain; thou knoweſt well: I ſtood thy fierceſt, when the blaſting vollied Thunder made all Speed in the Battle to thy Aſſiſtance, and ſeconded thy Spear, which elſe was not dreaded; but ſtill thy Words, as they were before, are at Random, and argue thy Want of Experience, as to what behoves a faithful Leader, (from hard Trials and ill Succeſſes paſt) not to hazard all, through Ways of Danger which he had never try'd; therefore I alone undertook firſt to paſs over the deſolate Abyſs, and ſpy out this new created World, whereof Fame is not ſilent in Hell; hoping to find here a better Abode, and ſettle here upon Earth, or elſe in the Air, my afflicted Powers; tho' againſt our taking Poſſeſſion, we try once more what thou and thy gay Legions can do, whoſe eaſier Buſineſs is, to ſerve their Lord with Songs, and practice diſtant Cringes, not to fight.

To whom the Warrior Angel made ſpeedy Reply: To ſay, and then immediately to unſay, pretending firſt to be wiſe and to fly Pain, next profeſſing to be a Spy, argues no Leader, but a trac'd Liar, SATAN! and could'ſt thou add faithful? Oh Profanation of the ſacred Name of Faithfulneſs! Faithful to whom? To thy rebellious Crew, an Army of Devils? A fit Body to ſuch a Head! Was this your Diſcipline, your Faith engag'd, and your military Obedience, to diſſolve Allegiance to the acknowledg'd ſupreme Power? And thou, ſly Hypocrite, who now would'ſt ſeem Patron of Liberty, who once fawn'd and cring'd more than thou, and ſervilely ador'd the awful King of Heaven? Wherefore? but in Hopes to diſpoſſeſs him, and reign thyſelf? But mark what I pronounce thee now; Avaunt! fly back again from whence thou art fled! for if from this Hour thou dar'ſt but to appear

pear within theſe hallow'd Limits, I'll drag thee back chain'd to the infernal Pit, and ſeal thee ſo, that thou ſhalt not henceforth ſcorn the eaſy Gates of Hell, as barr'd too ſlightly.

So he threaten'd; but SATAN heeded no Threats, but growing ſtill more enrag'd, reply'd: Proud limitary Cherub! when I am thy Captive, then begin to talk about Chains, but 'till then expect to feel a far heavier Load from my powerful Arm; though the King of Heaven ride upon thy Wings, and thou with thy Fellow Slaves, us'd to the Yoke, draweſt his triumphal Car, in Progreſs through the ſtar-pav'd Road of Heaven.

WHILE he ſpoke thus, the angelical Squadron turn'd fiery red, ſharpening their Phalanx into Half Moons, and began to encloſe him round with preſented Spears, as thick as Ears of Corn, ripe for the Harveſt bend to the Wind; on the other Side, SATAN being alarm'd and collecting all his Might, ſtood fixed and enlarg'd like Mount TENERIF, (*m*) or ATLAS: His Stature reach'd the Sky, and on his Creſt ſat Horror for a Plume; nor did he want in his Graſp what ſeem'd both Spear and Shield. Now very

(*m*) *Teneriffe*, *Tenerif*, or *Tenerife*; *Portug.* i. e. *Holding up on High.* It is the Chief of the *Canary* Iſlands, which are ſeven in Number, in the Weſtern Ocean, and about thirty Leagues from the *Continent*. It is over-againſt *Morocco* in *Africa*, about 48 *Spaniſh* Leagues round. *Ptolomy* reckoned the Longitude from them: becauſe the Antients eſteemed them the remoteſt Part of the Ocean; and ſome modern Geographers follow him ſtill. The Pike of *Teneriffe* is one of the higheſt Mountains upon our Globe; a Maſs of Rocks heaped confuſedly together, like a rough *Pyramid*; computed to be between three or at moſt four Miles perpendicular above the Sea; and about fifteen Miles to them that aſcend it. It may be ſeen 120 *Engliſh* Miles off at Sea, in clear Weather. There is a *Vulcano* on the Top of it, and it is alſo covered with Snow; therefore ſome call it *Nivaria*, *Lat.* i. e. *A Snowy Rock.*

ry dreadful Deeds might have enſu'd, not only PARADISE had gone to wreck in this Commotion, but perhaps the ſtarry Cope of Heaven, all the Elements had been ſhatter'd and torn with the Violence of this great Conflict, had not GOD to prevent ſuch horrid Fray, hung forth his golden Scales in Heaven, which are yet ſeen between ASTREA (u) and the Sign SCORPIO, wherein he firſt weigh'd all Things created, the pendulous round Earth, and counterpoiz'd it with ballanc'd Air, and now weighs in them all Events of Battles, and Realms) in theſe he put two Weights, one of them to ſhow the Conſequence of SATAN's retreating, and the other of his fighting; the latter Scale flew up quick and ſtruck the Beam; which GABRIEL ſeeing thus ſpoke to the Fiend.

SATAN! I know thy Strength, and thou too, knoweſt mine, neither of them our own, but both given us: What Folly is it for us then to boaſt what Arms can do, ſince thine can do as much as Heaven permits, and mine can do no more, tho' my Strength be doubled now to trample thee: For a Proof look up in yonder celeſtial Sign where thou art weigh'd, and ſhewn how light and weak thou art, if thou ſhouldſt reſiſt.---The Fiend look'd up, and ſaw and knew his Scale mounted aloft; nor did he ſtay, but fled away murmuring, and with him likewiſe fled the Shade of the Night.

(u) *Aſtrea*; *Lat.* i. e. *A Star.* The Daughter of *Jupiter* and *Themis*, and Goddeſs of Juſtice. In the Golden Age or State of Innocency ſhe lived among Men; but in the Iron Age, or after the Fall, ſhe deſerted the Earth, laſt of all the Gods; becauſe of the Wickedneſs of Men, and flew up to Heaven, where ſhe became the Sign *Virgo*, next to *Libra*, i. e. *A Scale.* Juſtice's Ballance, another of the twelve Signs.

The End of the FIFTH BOOK.



THE FIFTH BOOK OF PARADISE LOST.

The ARGUMENT.

THE Morning approaching Eve *relates to* Adam *her troublesome Dream; he does not like it, yet comforts her; they come forth to their Day-Labour: Their Morning Hymn at the Door of the Bower.* GOD *to render* MAN *inexcusable, sends* Raphael *to admonish him of his Obedience, of his free Estate, of his Enemy near at Hand; who he is; and why his Enemy, and whatever else may avail* Adam *to know.* Raphael *comes down to* Paradise; *his Appearance describ'd, his Coming discern'd by* Adam *afar off sitting at the Door of his Bower; he goes out to meet him, brings him to his Lodge, entertains him with the choicest Fruits of* Paradise *got together by* Eve; *their Discourse at Table:* Raphael *performs his Message, and puts* Adam *in mind of his*

his State, and of his Enemy. Raphael *at the Requeſt of* Adam, *relates who his great Enemy is, and how he came to be ſo, beginning from his firſt Revolt in Heaven, and the Occaſion thereof; how he drew his Legions after him to the Parts of the* North, *and therein incited them to rebel with him; perſuading all, but only* Abdiel, *a Seraph, who in Argument diſſuades and oppoſes him, then forſakes him.*

CHAP. I.

Eve *relates to* Adam *her Dream; they come forth to their Day-Labour: Their Morning Hymn.*

NOW the Morning advancing with red Streaks in the Eaſt, cover'd the Earth with ſhining Drops of Dew, when ADAM awak'd, being ſo accuſtom'd; for his Sleep was light, bred from pure Digeſtion and temperate pleaſing Fumes, which the bare Sound of Leaves, and running Streams and the ſhrill Morning Song of Birds on every Bough lightly diſpers'd: His Wonder was ſo much the more to find EVE not yet awake; with her Hair diſcompos'd and her Cheeks glowing, as through unquiet Sleep: He on his Side half-rais'd and leaning, hung over her enamour'd with Looks of Cordial Love, and beheld Beauty, which whether aſleep or awake caſt forth peculiar Graces: Then with Voice as mild as when the gentleſt Winds breath on the Flowers, ſoftly touching her Hand, whiſper'd thus: Awake, my Faireſt! my Spouſe! my laſt found Good! Heaven's laſt, beſt Gift! My ever-new Delight! Awake! for now the Morning ſhines, and the freſh Field calls for us; we looſe the Prime to obſerve how our tender Plants

ſpring

ſpring, how the Citron Grove blows, what the Balm-tree and the Myrrh drop, how Nature paints her Colour, and how the Bee ſits upon the Flowers extracting Honey. Such whiſpering awak'd her; but with ſtartled Eyes, turn'd upon ADAM; to whom (embracing him) ſhe ſpoke thus:

O THOU! in whom alone my Thoughts find any Repoſe, my Perfection and my Glory! Gladly I ſee thy Face and the Morning return'd; for I this Night have dream'd, (if indeed it was a Dream, for ſuch a Night till this I never paſs'd before) not as I am often us'd about thee, the Work of the paſs'd Day, or that next deſign'd for the Morrow; but I have dream'd of Offence and Trouble, which 'till this irkſome Night my Mind never knew. Methought that one cloſe at my Ear with a gentle Voice call'd me to walk, I thought it was thine: It ſaid, EVE, why doſt thou ſleep? Now is the pleaſant, cool and ſilent Time, only where Silence yields to the Nightingale, that now awake tunes in the ſweeteſt Notes, his love-labour'd Song: Now the Full Moon reigns, and with a pleaſanter Light ſets off the Face of Things, but all in vain if none regard it: Heaven wakes with all his Eyes, and who is it to behold but thee, who art the Deſire of Nature? in whoſe Sight all Things have Joy, attracted by thy Beauty, ſtill to gaze with Raviſhment. I aroſe thinking it to be thy Call, but could not find thee, to which End I then directed my Walk; and alone, methought, I paſs'd on through Ways that brought me on a ſudden to the forbidden Tree of Knowledge. It ſeem'd very fair, much fairer to my Fancy than it did by Day; and as I look'd on it with Wonder, there ſtood by the Side of it, one ſhap'd and wing'd, like thoſe that come from Heaven, which we often ſee; his dewy Locks dropp'd Sweetneſs; and he alſo gaz'd on that Tree: And O fair Plant, ſaid he, overcharg'd with Fruit! Does no

Body

Body vouchſafe to eaſe thy Load, and taſte of thy Sweetneſs? Neither GOD nor MAN? Is Knowledge ſo much deſpis'd? Or is it Envy? Or what Reſerve is it that forbids to taſte of it? Let who will forbid it, none ſhall longer withold from me thy offer'd Good: To what End elſe art thou ſet here? Having ſaid this, he made no farther Pauſe, but with adventurous Arm he pluck'd off the Fruit, and taſted it: A damp Horror chill'd me, at ſuch bold Words, confirm'd with ſuch a bold Deed. But he overjoy'd, exclaim'd thus: Oh divine Fruit! ſweet of thyſelf, but thus cropp'd much more ſweet; forbidden here it would ſeem as only fit for Gods, and yet art able to make Gods of Men: And why not make Gods of Men, ſince Good the more it is communicated, grows more abundantly; the Author at the ſame Time not impair'd, but the more honour'd? Here thou happy Creature! fair angelical EVE! do thou partake alſo; for tho' thou art happy, thou mayſt ſtill be happier, tho' thou canſt not be worthier: Then taſte this, and henceforth be amongſt the Gods, thyſelf a Goddeſs; not confin'd to the Earth, but as we are, ſometimes in the Air, ſometimes aſcend up to Heaven, (which is thine by Merit) and ſee there what Life the Gods live, and ſuch a one live thou. Saying this, he drew nigh to me, and held even to my very Mouth, Part of that ſame Fruit which he had gather'd: The pleaſant ſavoury Smell ſo quicken'd my Appetite, that, methought, I could not forbear taſting: Forthwith I flew with him up to the Clouds, and beheld the Earth ſtretch'd out immeaſurably a wide and various Proſpect far underneath me: While I was wondering at my Flight and my Change to this high Exaltation; on a ſudden my Guide was gone, and I, methought, ſunk down, and fell aſleep: But oh, how glad I was when I wak'd to find this nothing but a Dream! Thus EVE related what had paſs'd in her Sleep in the Night, and ADAM, with much Sadneſs made this Anſwer.

THOU

THOU beſt Image of myſelf! and my dearer Half! The Trouble of thy Thoughts this Night in Sleep, equally affects me; nor can I by any Means like this ſtrange Dream, which I fear to proceed from Evil. Yet whence Evil? None can harbour in thee, for thou wert created pure. But know, that there are many leſſer Faculties in the Soul, which are ſubordinate to Reaſon: The Chief of theſe is Fancy; ſhe forms Imaginations, and airy Shapes of all the external Things, which the five Senſes repreſent, which (Reaſon either joyning or disjoyning) frame all what we affirm, or what we deny, and call our Knowledge or Opinion, and when Nature reſts, then Reaſon retires into her private Cell, and reſts alſo. Mimic Fancy, in her Abſence often wakes to imitate her; but misjoining Shapes generally produces wild Work and moſtly in Dreams; ill-matching of Words and Deeds long ſince paſt, or lately done. Methinks I find ſome ſuch Reſemblances of our Talk laſt Evening, in this thy Dream, but with very ſtrange Addition: Yet be not ſad; into the Mind of either GOD or MAN Evil may come, and go, and if unapprov'd of, leave no Spot or Blame behind it: Which occaſions me to hope, that what thou didſt abhor to do in a Dream aſleep, thou never wilt conſent to do waking. Then don't be diſhearten'd, nor let there be a Cloud upon that Face, that us'd to be more chearful and more ſerene, than when the fair Morning firſt opens on the World: And let us riſe to our freſh Employments among the Groves, and among the Fountains and Flowers, that now open their choiceſt Smells, which have been ſhut up from the Night, and kept in Store for thee.

SO ADAM endeavour'd to chear his fair Spouſe, and ſhe was chear'd; but ſilently from either Eye, ſhe let fall a gentle Tear, and wip'd them with her

Hair: Two other precious Tears that ſtood ready to drop ADAM kiſs'd away, looking on them as gracious Signs of ſweet Remorſe, and a pious Awe that was afraid to have offended.

So all was clear'd, and they haſten'd forth to the Field: But firſt from under the ſhady Roof of the Arbour, as ſoon as they were come forth to the open Sight of Day and the Sun, (who ſcarce riſen and yet hovering on the Ocean's Brim, ſhot parallel his dewy Rays to the Earth, diſcovering in a wide Landſcape all the Eaſt of PARADISE, and the happy Plains of EDEN) they bow'd lowly in Adoration, and begun their Prayers, duely offer'd every Morning in various Stile; for neither did they want various Stile nor holy Rapture, to praiſe their Maker in proper Strains, either pronounc'd or ſung unpremeditated; ſuch ready Eloquence flow'd from their Lips, in Proſe or harmonious Verſe, too tuneable to want either Lute or Harp to add more Sweetneſs to them; and they began thus:

ALMIGHTY! Parent of Good! Theſe glorious Works are thine, and thine this univerſal Frame, ſo wondrous beautiful! How much more wonderful art thou! Unſpeakable! Who ſitteſt above the Heavens, to us inviſible, or ſeen dimly in theſe thy loweſt Works: Yet theſe declare thy Goodneſs to be beyond Thought, and thy Power to be divine. Speak ye Sons of Light! Ye Angels! How wondrous the Creator is, for ye behold him, and with Songs and Symphonies, Day without Night, ſing round about his Throne rejoicing in Choir; this do ye in Heaven! On Earth join all ye Creatures! To exalt, and praiſe him, firſt and laſt and for-ever without End! Thou faireſt of Stars the laſt in the Train of Night! (if more properly thou belong not to the Dawn) the ſure Pledge of Day, that beautifieſt the ſmiling Morning with thy

bright

bright Circle! Praiſe him in thy Sphere, while Day ariſes! Thou Sun! Both Soul and Eye of this great World, acknowledge him thy greater; in thy eternal Courſe ſound his Praiſe! Both when thou climb'ſt and when thou haſt reach'd high Noon, and when thou ſett'ſt. And thou, O Moon! and ye five other wand'ring Fires! that move in a Manner not to be comprehended, yet not without Harmony, reſound his Praiſe who out of Darkneſs call'd forth Light. Air! and ye other Elements! the firſt Birth of Nature, that run a perpetual Circle taking various and numberleſs Forms, mixing with and nouriſhing all Things; let your ceaſeleſs Change ſtill vary new Praiſe to our Great Maker! Ye Miſts and Exhalations! that now riſe duſky or grey, from the Hills or ſteaming Lakes, (till ſuch Times as the Sun-beams paint ye like Gold) riſe ye, in Honour to the World's great Author! whether riſing to deck the uncolour'd Sky with Clouds, or falling to wet the Earth with Showers of Rain, ſtill advance ye, his Praiſe! breath ſoft, or loud his Praiſe, ye Winds! that blow from four Quarters! And ye Pine Trees wave your Tops! And every Plant, in Sign of Worſhip wave! Ye Fountains! and ye murmuring Streams! tune his Praiſe. Join Voices, all ye living Souls! ye Birds! that ſinging aſcend up towards Heaven's Gate, upon your Wings and in your Notes bear his Praiſe. Ye Fiſhes that ſwim in the Waters! and ye Creatures that walk the Earth, treading or lowly creeping? Witneſs if I am ſilent Morning or Evening, to Hill, to Valley, to Fountain or freſh Shade made vocal by my Song, and taught his Praiſe! Hail, univerſal LORD! be thou ſtill ſo bounteous to give us only good; and if the Night hath gather'd any Thing of Evil, do thou diſperſe it; even as the Morning Light now diſpells the Darkneſs.

So they pray'd innocently, and to their Thoughts ſoon recover'd firm Peace and uſual Calmneſs; on they haſted to their Morning's rural Work, among ſweet Dews and Flowers, or where any Rows of Fruit Trees reach'd too far their overgrown Boughs, and wanted Hands to check them from fruitleſs Embraces, or elſe they led the Vine to wed the Elm, who twining her marriageable Arms about him brings with her, her Dower, the rich Cluſters of Grapes to adorn his barren Leaves.

CHAP. II.

Raphael *is ſent to admoniſh* Man *of his Obedience, comes down to* Paradiſe; *his Appearance deſcribed:* Adam *diſcerns his Coming; goes to meet him, and brings him to his Bower; where* Raphael *performs his Meſſage.*

THE high King of Heaven with Pity beheld them thus employ'd, and call'd to him RAPHAEL, (*a*) the ſociable Spirit, that condeſcended to travel with TOBIAS, and aſſiſted him in his Marriage.

RAPHAEL! ſaid he, thou hearеſt what a Stir SATAN (eſcap'd from Hell to Earth through the darkſome Gulph) hath rais'd in PARADISE; how this Night he hath diſturb'd the human Pair, and how he deſigns in them at once to bring on the Ruin of all Mankind: Therefore go, and Half this Day converſe with

(*a*) *Raphael*; *Heb.* i. e. *The Remedy or Phyſick of God.* The Name of an Arch-Angel, not mentioned in ſacred Scripture, only in *Tob.* Chap. 3. 17. 5. 4. 8. 9. f. 5. 12. 15.

with ADAM, as one Friend with another, in what Bower or Shade thou mayſt find him, retir'd from the Heat of the Noon, to give ſome Reſpite to his Day Labour with Repaſt or with Repoſe; and bring on ſuch Diſcourſe as may adviſe him of the happy State he is in, Happineſs in his Power, left to his own free Will; his Will, though free yet mutable: Thence take Occaſion to warn him, to beware he ſwerve not, by imagining himſelf too ſecure: Withal, tell him his Danger, and from whom; what Enemy lately fallen himſelf from Heaven, is now contriving the Fall of others from a like State of Happineſs: Is this to be done by Violence? No; for that ſhall be withſtood; but by Deceit and Lies: Let him know this, leſt tranſgreſſing wilfully he ſhould pretend Surprizal, and that he was unadmoniſh'd and unforewarn'd.

SO ſpoke the eternal FATHER, and ſo fulfill'd all Juſtice: Nor did the Angel make any Delay after he had receiv'd his Charge; but from among Thouſands of bright and holy Angels, where he ſtood veil'd with his beautiful Wings, ſpringing up lightly, he flew through the Midſt of Heaven; the Choirs of the Angels parting on each Hand gave Way to his Speed, 'till he arriv'd at the Gate of Heaven, which open'd of its own Accord, turning on golden Hinges, as GOD the ſovereign Architect had by divine Workmanſhip fram'd it. From hence no Star or Cloud interpoſing to obſtruct his Sight, he ſaw (not unlike to the other ſhining Globes, though it appear'd to be very ſmall) the Earth, and the Garden of GOD, with Cedars growing in it, above all Hills: As when by Night, through a Teleſcope, imagin'd Lands and Regions are obſerv'd in the Moon, or a Pilot from amidſt the CYCLADES, (*b*) ſees DELOS (*c*) or SA-

(*b*) *Cyclades*; *Lat. Gr.* i. e. *Circles*, 53 Iſlands lying in a Circle, round about *Delos*, in the *Archipelago*.

MOS (*d*) firſt appearing to be only a cloudy Spot. He ſpeeds down thither direct in Flight, and through the Sky flies between the Stars: Now with ſteady Wing upon the Polar Winds, (*e*) then with his Wings fans the yielding Air; 'till arriving where tow'ring Eagles could ſoar as high, to all the Fowls he ſeems a Phœnix, (*f*) gaz'd on by all as that Bird, when he flies to burn himſelf to Death in the Fire of the

(*c*) *Delos*; *Lat.* from the *Gr.* i. e. *Manifeſt* or *Appearing*: Becauſe (as the Fable goes) it lay under Water or floated about, for a long Time, till *Neptune* at the Command of *Jupiter*, fixed it, that *Latona* might lie in of *Apollo* and *Diana* there. Rather from *Daal*, *Heb.* i. e. *Fear*: Becauſe they were worſhipped in this Iſland, and ſome Remains of the magnificent Temple of *Apollo*, as Marble Pillars, are viſible there. And for that Reaſon it was eſteemed ſo ſacred, that the Inhabitants would not ſuffer a Dog, or any ſick Perſon to live in it, or any Dead to be buried therein; whom they ſent to a neighbouring Iſland, called *Rhene*. But the true Reaſon of this Name is this, becauſe it appears ſooneſt of any to the Sailors. The common Treaſures of *Greece* were depoſited in it, for that Reaſon. It was firſt called *Ortygia*, *Gr.* i. e. *a Quail*; becauſe theſe Birds abounded in that Iſland. The Iſland is ſmall, not above five or ſix Miles in Compaſs; twice as long as broad, low, rocky, barren, now deſolate, and called *Zudlio*. And eſteemed the firſt and chief of the *Cyclades*; becauſe *Apollo* and *Diana* were chiefly adored, and had a famous Oracle in it. The *Turks* poſſeſs it, and the *Venetians* reduced it, *A. D.* 1674.

(*d*) *Samos*, *Lat.* *Gr.* i. e. *High*: Becauſe it is upon a high and lofty Ground; Another of theſe Iſles overagainſt *Epheſus*; about 90 Miles from *Jeruſalem*. It is rendered famous for being the Birth-Place of the great Philoſopher *Pythagoras*, about *A. M.* 3500.

(*e*) *Polar Winds*, i. e. The *Winds* that blow from the North and South Poles.

(*f*) *Phœnix*; *Lat.* from the *Gr.* i. e. *Red*, *Crimſon coloured*. A very rare Bird, of a Purple Colour, like an Eagle. They ſay it breeds in *Arabia*, liveth 300, others ſay 500, ſome 660, and others 1469 Years; that it burns itſelf to Death in a Neſt of ſweet Spices, about *Thebes* in *Egypt*; out of theſe Aſhes another ſpringeth. It is an Emblem of the Reſurrection of the Dead; and the Fathers urged it for a Proof thereof, againſt the Heathens, who believed it real; but moſt think it is a Fable.

the Sun, as far as the ÆGYPTIAN THEBES. (*g*) At once he lights upon the Eaſtern Cliff of PARADISE, and returns to the Shape he had, when GOD gave him the Charge, a winged Seraph: He wore ſix Wings to ſhade his divine Lineaments; the Pair that clad each broad Shoulder came mantling with regal Ornament over his Breaſt; the middle Pair girded his Waiſt like a Girdle of Stars, and cover'd round his Loins and Thighs with golden Feathers, and Colours that were dipp'd in Heaven; the third Pair ſhadow'd his Feet with Sky-colour'd Feathers, of heavenly Beauty: He ſtood like him the Poets feign to be the Son of MAIA, (*h*) and ſhook his Plumes ſo that heavenly Fragrance fill'd the wide Circuit. He was ſoon known to all the Bands of Angels, who were guarding under Watch, and they all roſe up as he paſt, in Honour to his State and high Meſſage; for upon ſuch they gueſs'd him to be bound: He went by their glittering Tents, and now was come into PARADISE, through Groves of Myrrh, ſweet Flowers, Caſſia, (*i*) Spikenard, (*k*) and Balm, a Wilderneſs of Sweets; for Nature wanton'd here as in her Youth, and play'd

(*g*) *Thebes*; ſeveral Cities are called ſo; this was in *Egypt*, called alſo *Heliopolis*, *Gr.* i. e. *The City of the Sun*: and the Country about it, *Thebais*, now *Thebes*.

(*h*) *Maia*; *Lat. Gr.* i. e. *A Nurſe*. The Daughter of *Atlas*, of whom *Jupiter* begot *Mercury*.

(*i*) *Caſſia*; *Lat. Gr. Heb. Ketſioth*, i. e. *A Scraping*. A ſweet ſmelling Shrub in *Arabia*, *Egypt*, &c. for when the Bark of it is ſcraped, it ſends out a moſt fragrant Smell, like Cinnamon. There are nine Species of it. About *Alexandria* and in the *Weſt-Indies* it grows to be a very large Tree.

(*k*) *Spikenard*; *Heb.* i. e. *Sweet Ointments*; another ſweet ſmelling Shrub, growing in *Arabia*, *Syria*, and *India*, called *Nardos* by the *Greeks*, and *Spikenard* by us. See *Cant.* i. 12. *Mark* 14. 3. *Joh.* 12. 3. With Oil made of this and other ſweet ſmelling Herbs, the Antients anointed themſelves and their Gueſts, whilſt they ſat at Table. *Pſalm* 23. 5. "Thou preparеſt a Table before me, in the Preſence of mine Enemies: "Thou anointeſt my Head with "Oil, my Cup runneth over."

Virgin Fancies at Pleaſure, pouring forth Sweets in great Abundance, wild above Rule and above Art, and full of every Thing that could bring Happineſs. ADAM diſcern'd him coming onward through the Foreſt of Spices, as he ſat at the Door of his cool Bower; while now the Meridian Sun ſhot his hot Rays directly downward, to warm the inmoſt Bowels of the Earth, (with more Warmth than was neceſſary for MAN) and EVE within at the accuſtom'd Hour prepar'd ſavoury Fruits for Dinner, of Taſte to pleaſe a true Appetite, and not give a Diſreliſh to Draughts between, taken from the ſoft Stream, or preſs'd from Berries or Grapes; to whom ADAM call'd thus:

EVE, haſten hither, and behold what glorious Shape worthy thy Sight comes this Way, moving Eaſtward among thoſe Trees, and ſeems another Morning riſen at Noon-Day; perhaps he brings to us ſome great Meſſage from Heaven, and will To-day vouchſafe to be our Gueſt; but do thou go with Speed, and bring forth what thy Stores contain, and pour forth Abundance, fit to receive and honour our heavenly Stranger; we may well afford our Givers their own Gifts, and largely beſtow what is largely beſtow'd on us, where Nature multiplies her plentiful Growth, and by diſburthening herſelf, grows the more fruitful, which may ſerve for Inſtruction to us not to ſpare.

TO whom EVE replied; ADAM, whom GOD made from the Earth, and breath'd Life into! a ſmall Store will ſerve, where Abundance in all Seaſons hangs ripe for Uſe on the Stalk, except what by frugal Keeping gains more Firmneſs and Maturenels, making it more nouriſhing and conſuming ſuperfluous Moiſture. But I will haſten, and from every Tree and Plant, and juiceſt Ground, will pluck ſuch choice Fruit to entertain our Gueſt the Angel, as when

when he beholds, he ſhall confeſs that GOD hath diſpens'd his Bounties here on Earth, even as he has in Heaven.

SAYING this, with buſy Looks and in Haſte ſhe turns away, intent upon hoſpitable Thoughts, what Fruits to chuſe that were moſt delicate; and in what Order to contrive not to mix Taſtes, diſagreeable to one another, and not elegant; but bring Taſte after Taſte, changing them ſo as they may ſtill pleaſe. She ſtirs about, and gathers from each tender Stalk whatever the fruitful Earth yields, either in Eaſt or Weſt INDIA, or the middle Shore in PONTUS, (*l*) or the PUNIC (*m*) Coaſt, or where ALCINOUS (*n*) reign'd; a large Tribute of Fruit of all Kinds, in rough Coat, ſmooth Rind, or bearded Huſk, or Shell, and heaps them upon the Board with an unſparing Hand: For Drink

(*l*) *Pontus*; *Lat. Gr.* i. e. *The Sea.* It is called the *Euxine* Sea, the *Black* Sea, *Mare Maggiore* (by the *Italians*, i. e. The greater Sea, thro' Ignorance) and by other Names. *Pontus* is a ſmall Sea in Leſſer *Aſia*, upon the North-Eaſt Side of *Conſtantinople*, runneth into the *White* Sea, and from thence into the *Mediterranean* Sea. A fine Country about it is alſo called *Pontus*, *Acts* 2. 9. 1 *Pet.* 1. 1. The antient *Scythians* or *Tatars* bordered upon it. *Pontus* was made a Kingdom by *Darius* the Son of *Hyſtapis*, A. M. 3490, in favour of *Artabazus*, a Son of one the Lords of *Perſia*, who conſpired againſt the *Magi*, who had uſurped that Throne. After him, ſix of the Name of *Mithridates*, and other Kings reigned there. *Ovid* was baniſh'd thither by *Auguſtus*; and there he died, after ten Years Confinement to a cold Climate and barbarous Inhabitants, where he wrote his *Triſtia*.

(*m*) *Punic. Phœnician.* q. *Penic* from the *Pœni* or *Bene-Anak. Heb.* i. e. The Sons of *Anak*, a famous Giant: *Numb.* 13. 22. 28. The old Inhabitants of *Canaan*, in the Days of *Moſes*.

(*n*) *Alcinous*; *Lat. Gr.* i. e. *Magnanimous.* An antient King of *Corcyra* (now *Corfu*) in the Mouth of the Gulf of *Venice*; who had fair Orchards, it being an Apple Country. The Poets, in high Commendation of them, feigned they were Golden Apples, which *Homer* took from the Garden and Apples of Paradiſe. The latter Poets had this from him, and he from all Antiquity. He entertain'd *Ulyſſes*, when he was caſt upon his Iſland, magnificently.

Drink ſhe ſqueezes Grapes, and many Sorts of Berries, and makes new Wine; though new, yet not offenſive: And preſſing of ſweet Kernels, prepares Creams of an agreeable Taſte; nor did ſhe want pure and fit Veſſels to hold ſuch Liquors: She then ſtrews the Ground with Roſes, and ſweet Odours from the Shrubs: Mean while our firſt great Father walks forth to meet his Godlike Gueſt, accompanied by no other Train than his own compleat Perfections; all his State was in himſelf; much more ſolemn than the tedious Pomp that waits on Princes, when their rich and long Retinue of led Horſes, and Grooms whoſe Habits ſhine with Gold, dazles and ſets all the Crowd a gazing. ADAM coming nearer to the Angel, though he was not aw'd, yet approaching with Submiſſion and meek Reverence, and bowing low, as to a ſuperior Nature, ſpoke thus:

NATIVE of Heaven, (for no other Place can contain ſo glorious a Shape) ſince by deſcending down from the Thrones above, thou haſt been pleas'd to leave thoſe Places, and honour theſe with thy Preſence, vouchſafe to remain a while with us in yonder ſhady Bower, as being as yet but two, who by the Gift of GOD poſſeſs this ſpacious Ground; pleaſe there to reſt and taſte the choiceſt Fruit the Garden bears, 'till this Noon Heat be over, and the Sun in his Decline grow more cool.

TO whom the Angel RAPHAEL gave this mild Anſwer: ADAM! therefore I came; nor art thou created ſuch, or dwell'ſt in ſuch a Place, as may not often invite even the Spirits of Heaven to viſit thee: Lead on, where thy Bower overſhades, for all the Hours, 'till the Evening ariſe, I have Liberty to ſtay with thee.——So they came to the ſylvan Lodge, that look'd like the Arbour of POMONA, ornamented with Flowers, and fill'd with Variety of Fragrance; but

EVE,

EVE, without Ornament, except what was in herſelf, ſtood to entertain her Gueſt from Heaven; (more lovely than any Wood-Nymph, or the faireſt of the three feign'd Goddeſſes, (o) that contended for the golden Prize upon Mount IDA) ſhe needed no Veil, for ſhe was Virtue proof; no impure Thought alter'd her Cheek. On whom the Angel beſtow'd the holy Salutation, us'd long after to the bleſſed Virgin MARY, (o) who was the ſecond EVE. "Hail! Mother of Mankind! whoſe fruitful Womb ſhall hereafter fill the World, more numerous with Sons than the Trees of GOD have heap'd this Table with theſe various Fruits."----Their Table was rais'd with Turfs of Graſs, and had round it Seats of Moſs; and on the Top of it, from Side to Side, was pil'd all the Fruits of Autumn, though Spring and Autumn were here at the ſame Time. They held Diſcourſe a While before they eat, when thus ADAM began to ſpeak:

HEAVENLY Stranger! be pleas'd to taſte theſe Bounties, which he who nouriſhes us (and from whom all perfect Good comes without Meaſure to us, for Delight

(o) *Three Goddeſſes; Juno, Pallas,* and *Venus,* who ſtrove for the Golden Apple, with this *Motto, Let it be given to the Faireſt.* They choſe *Paris* for their Umpire, and promiſed him great Rewards to bring him over to their Intereſt. *Venus* promiſed him *Helena* the faireſt Woman in the World, &c. He, gave it and the Preeminence of Beauty to her, which was the original Cauſe of the Deſtruction of *Troy,* himſelf and his Family.

(p) *Mari,* or *Mary; Heb. Mirjam, Lat.* and *Gr. Maria,* i. e. *Bitter,* or very *ſad. Miriam* the Siſter of *Moſes,* was the firſt of that Name; becauſe ſhe was born in the Time of a bitter Affliction and Slavery in *Egypt.* See *Exod.* 15, 23. and *Ruth* 1. 23. Here, the Bleſſed Virgin *Mary,* the Mother of our Lord, who had a real Salutation, from the Arch-Angel *Gabriel,* 4000 Years after this. "And "the Angel came in unto her, "and ſaid, Hail, thou art high-"ly favoured, the Lord is with "thee; Bleſſed art thou among "Women."

Delight and Food) hath caus'd the Earth to yield, perhaps it may not be proper Food for ſpiritual Natures; however, this I know, that it is only one celeſtial Father that gives to all. To whom the Angel replied: Therefore what he (whoſe Praiſe be for ever ſung!) gives to MAN in Part ſpiritual, may not be found diſagreeable Food for pureſt Spirits; and theſe pure intelligential Subſtances require ſome Sort of Food, as well as doth your rational; and both contain within them every lower Faculty of Senſe, by which they hear, ſee, ſmell, touch and taſte; and taſting, concoct, digeſt, and turn corporeal to incorporeal: For know thou, that whatever was created, wants to be ſuſtain'd and fed; of the Elements, the groſſer feeds the purer, the Earth feeds the Sea, the Earth and Sea feed the Air, the Air feeds thoſe etherial Fires, and as loweſt, firſt the Moon, whence are in her round Viſage thoſe Spots; being unpurg'd Vapours, not yet turn'd into her Subſtance: Nor is it ſo, that the Moon exhales no Nouriſhment from her moiſt Continent to higher Orbs. The Sun, that imparts Light to all, receives in Recompence his Nouriſhment from all, in moiſt Exhalations; and at Evening drinks of the Ocean. Though the Trees of Life in Heaven bear ambroſial Fruit, and the Vines yield Nectar, and though we bruſh Manna each Morning from off the Boughs, and find the Ground cover'd with fineſt Grain; yet GOD hath varied his Bounty here with ſuch new Delight as may be compar'd with Heaven, and think not I ſhall be backward to taſte. ----So down they ſat, and began to eat; the Angel not ſeemingly, nor in a Miſt, (the common Gloſs of Theologiſts) but with keen Diſpatch of real Hunger, and concocting Heat, to digeſt Food: What redounds tranſpires with Eaſe through Spirits; nor is it a Wonder, if it be true, that by Fire the Alchymiſt can turn, or holds it poſſible to turn, the baſeſt and droſſieſt of Metals to Gold, perfect as from the Mine.

Mean

Mean while EVE ſerv'd naked at the Table, and fill'd their flowing Cups with pleaſant Liquors. Oh Innocence, truly deſerving of PARADISE! then, if ever, had the Sons of GOD (q) an Excuſe to have been enamour'd at that Sight; but in thoſe Hearts reign'd pureſt and chaſteſt Love, nor was Jealouſy (the Hell of the injur'd Lover) underſtood.

THUS when they had ſuffic'd, not burthen'd Nature, with Meats and Drinks, a ſudden Thought aroſe in the Mind of ADAM, not to let the Opportunity ſlip given him by this great Conference, to know ſomething of Things that were above the World he was plac'd in, and of their Being who dwell in Heaven; whoſe Excellence he ſaw ſo far to tranſcend his own; the divine Effulgence of whoſe radiant Forms, and whoſe high Power ſo far exceeded human Nature; and thus he addreſs'd his wary Speech to the Meſſenger from Heaven:

INHABITANT with GOD! now I perceive thy great Favour, in this Honour done to MAN, under whoſe lowly Roof thou haſt not diſdain'd to enter, nor to taſte theſe earthly Fruits, which though not the Food of Angels, thou haſt accepted in ſuch a Manner, as that thou could'ſt not ſeem to have eat more willingly at the Feaſts of Heaven; yet what Compariſon can be made?

To whom the Angel made this Reply: Oh ADAM! there is but one ALMIGHTY, from whom all Things proceed, and to whom all Things return, if not de-

(q) *The Sons of God*; i. e. The *holy Angels*, whom ſome thought to have Converſation with Women, from a falſe Senſe put upon *Gen.* vi. "And it came to "paſs when Men began to Mul-"tiply on the Face of the Earth, "and Daughters were born unto them. That the Sons of "God ſaw the Daughters of "Men, that they were fair; "and they took them Wives of "all which they choſe.

prav'd from good, all created ſuch to Perfection, one firſt Matter cloath'd all with various Forms, various Degrees of Subſtance, and Life in Things that live; but as nearer plac'd to GOD, or nearer tending to him, more refin'd, ſpirituous, and pure, each aſſign'd in their ſeveral active Spheres; 'till Body work up to Spirit, in the Bounds proportion'd to each Kind: So from the Root the green Stalk ſprings lighter, and from thence the Leaves more airy, laſt the bright and full-blown Flower breaths ſweeteſt Perfumes; MAN's Nouriſhment, Flowers and their Fruit, ſublim'd by Degrees aſpire to vital Spirits, and ſo to animal and intellectual; giving both Life, Senſe, Fancy, and Underſtanding, whence the Soul receives Reaſon, and Reaſon diſcourſive or intuitive is her Being; Diſcourſe is oftener yours, and Intuition moſtly ours; differing but in Degree, and being of the ſame Kind. Make no Wonder then, that I don't refuſe to eat what GOD ſaw good for you, but convert it as you do to proper Subſtance. The Time may come, when MEN may partake with Angels, and find no Inconvenience in the Diet, nor the Fare too light; and from theſe corporal Nutriments, improv'd by Length of Time, perhaps your Bodies at laſt may turn all to Spirit, and you may aſcend with Wings to Heaven, like us, or dwell at your Choice here, or in heavenly PARADISES; if ye be found obedient, and unalterably keep his Love firm and intire, whoſe Progeny you are. Mean while enjoy your Fill of what Happineſs this happy State can afford, and know that you are incapable of more.

TO whom the Father of MANKIND made Anſwer: Favourable Spirit! my gentle and kind Gueſt! thou haſt well taught the Way that might direct our Knowledge, and ſet before us the Compaſs of the whole Creation; whereby we may, in Contemplation of Things created, aſcend to GOD. But tell me, I

pray

pray thee, what was the Meaning of that Caution, IF YE BE FOUND OBEDIENT? Can we then ever want Obedience to him, or is it poſſible we ſhould forſake his Love, who form'd us out of the Duſt, and plac'd us here in the Fulneſs and utmoſt Meaſure of Bliſs, that can be apprehended or ſought after by human Deſires? To whom the Angel made Anſwer: Son of Heaven and Earth! to what I am about to ſay give great Attention! that thou art happy, owe it to GOD; that thou continueſt happy, owe to thyſelf, that is owe it to thy Obedience; therein ſtand firm: This was that Caution given thee, therefore be advis'd: GOD made thee perfect, but not unchangeable, and he made thee good; but he left it in thy own Power to perſevere or not; ordain'd thy Will free by Nature, not over-rul'd by inevitable Fate, or ſtrict Neceſſity. He requires our voluntary, and not our neceſſitated Service; ſuch with him finds no Acceptance, nor ever can find; for how can Hearts that are not free be tried, whether they ſerve willingly or no? who will do nothing but what they muſt by Deſtiny, and can chuſe no other? I myſelf, and all the Hoſt of Angels that ſtand in the Sight of the Throne of GOD, hold our happy State upon the ſame Condition as you do yours, ONLY WHILE WE HOLD OUR OBEDIENCE, and upon no other Surety: We ſerve freely, becauſe we love freely; it being in our Will, either to love or not, and in this we either ſtand or fall: And ſome are already fallen, fallen to Diſobedience, and from Heaven to deepeſt Hell: From what high State of Bliſs into what Miſery!

To whom, our great Anceſtor replied. Divine Inſtructor! I have heard thy Words attentively, and with an Ear more delighted, than when the Songs of Cherubim, ſend heavenly Muſick by Night from the neighbouring Hills. Nor was I ignorant, that I was both as to Will and Deed, created quite free: Yet that we never ſhall forget to love and obey our MAKER,

MAKER, who has laid but one Command upon us ſo mild and ſo juſt, my conſtant Thoughts always aſſur'd me and aſſure me ſtill; though what thou telleſt me, hath paſs'd in Heaven, hath mov'd ſome Doubt within me, but more hath it mov'd Deſire to hear (ſo be it, thou conſent) the Relation at full: Which muſt needs be very ſtrange and worthy to be heard with ſacred Silence: There yet remains great Part of the Day to come, for the Sun hath ſcarcely finiſh'd half his Journey, and began his other half in the great Zone of Heaven.

CHAP. III.

Raphael *tells* Adam *who his great Enemy is, informs him of* Satan's *firſt Revolt, and what was the Occaſion thereof.* Abdiel *forſakes* Satan *and his Party.*

THUS ADAM made his Requeſt; and RAPHAEL after a ſhort Pauſe aſſenting, began thus:

FIRST of Men! What thou deſireſt of me, is no ſmall Matter, for how ſhall I explain to human Senſe the inviſible Exploits of contending Spirits, or how relate without a Renewal of paſt Grief, the Ruin of ſo many, who once while they ſtood firm to their Obedience were ſo glorious and perfect? How laſtly unfold the Secrets of another World, which perhaps may be improper to reveal, yet this is diſpens'd with for thy Good: And what is out of thy Capacity, I ſhall ſo delineate by likening ſpiritual Things, to Things corporal, as beſt may make them underſtood: Though what if Earth be only the Shadow of Heaven; and the

Things

Things that are in them, much like one another more than upon Earth they are imagin'd to be?

THIS World as yet was not created, and the wild Chaos reign'd where now the Heavens roll, and where the Earth reſts pois'd upon her own Center; when upon a Day, (for Time apply'd to Motion meaſures all Things durable by paſt, preſent, and future, though it be in Eternity) upon ſuch a Day, as Heaven's great Year brings forth, the heavenly Hoſt of Angels, call'd by imperial Summons appear'd forthwith before the Throne of the ALMIGHTY, from all the Ends of Heaven, in bright Order under their Hierarchs: Ten Thouſand, Thouſand Enſigns advanc'd high, ſtream in the Air, Standards, and Banners, betwixt the Van and the Rear, and ſerve for Diſtinction of Hierarchies, of Orders and Degrees, or in their glittering Tiſſues bear expreſs'd holy Memorials, Acts of Zeal and Love fairly recorded. Thus when they ſtood in Circles in Number inexpreſſible, Orb within Orb, the infinite Father, by whom ſat the Son, in the Boſom of Bliſs, amidſt them, as from a flaming Mount, whoſe Top Brightneſs had made inviſible, ſpake thus:

ALL ye Angels! Children of Light! Thrones! Dominations! Princedoms! Virtues! and Powers! hear this my Decree, which ſhall ſtand irrevocable. This Day, have I begot whom I declare my only Son, and annointed him upon this holy Hill, he it is whom ye now behold at my Right Hand; I appoint him to be your Head: And I have ſworn by myſelf, that every Knee in Heaven ſhall bow to him, and confeſs him LORD. Under his great Vicegerency do you all remain united, as though all were but one individual Soul, and be for ever happy: Who diſobeys him, diſobeys me, breaks the Union, and that Day becomes caſt out from GOD, and all Bleſſedneſs, and falls into

utter Darkneſs, deep into the loweſt Gulph without any Redemption, and without End.

THUS ſpoke the ALMIGHTY, and all ſeem'd well pleas'd with his Words: Seem'd pleas'd, but all were not ſo in Reality. They ſpent that Day like other ſolemn Days in myſtical Song and Dance about the ſacred Hill, (which yonder ſtarry Sphere of Planets, and of fix'd Stars, in all her Wheels reſembles neareſt; eccentric, intervolv'd, and yet moſt regular when they ſeem moſt irregular,) and in their Motions divine Harmony is expreſs'd ſo ſmoothly in charming Airs, that GOD's own Ear liſtens delighted. The Evening approach'd now (for we have alſo our Evening and our Morning, not for Neceſſity, but for pleaſant Variety) and from the Dance with one Conſent, they turn'd themſelves to ſweet Repaſt, Tables are ſet all in Circles, as they ſtood, and all on a ſudden were piled up with the Food of Angels and bright Nectar flows in Cups of Pearls and Diamonds, and maſſy Gold; the Produce of delicious Vines that were the Growth of Heaven.

REPOS'd upon Banks of Flowers, and crown'd with rich Garlands, they eat, and drink, and in ſweet Communion quaff Immortality, and Joy, before the all-bounteous KING, who gave with a copious Hand and rejoyc'd in their Joy. Now when the Night exhal'd with Clouds, from that high Mountain of GOD, whence Light and Shade both ſpring, had changed the full Brightneſs of Heaven to grateful Twilight; (for Night does not come there, in total Darkneſs) and ſweet Dews had diſpos'd all to Reſt, except the unſleeping Eye of GOD; wide over all the Plain, and far wider than all this globoſe Earth, if it were ſpread out in Length (for ſuch are the Courts of GOD) the Angels diſpers'd in Bands, and Files, and extended their Camp

Camp in numberleſs Pavilions by living Streams that run among the Trees of Life; and ſuddenly rais'd up celeſtial Tabernacles where they ſlept, refreſh'd with the cool Wind, except thoſe, who in their Turn ſung melodious Hymns all Night long before the Throne of GOD. But SATAN (call him ſo now for his former Name is no more heard in Heaven) did not wake to any ſuch Purpoſe; he, one of the firſt if not the very firſt Arch-Angel, very great in Power, in Favour, and Preeminence; yet being fill'd with Envy againſt the Son of GOD, (who was that Day honour'd by his great Father, proclaim'd MESSIAH (*r*) and anointed King) could not bear through Pride to ſee that Sight, and thought himſelf leſſen'd and impair'd, conceiving thence Diſdain and deep Malice, he reſolv'd as ſoon as it was Midnight, and all were in Sleep, and Silence, to deſert with all his Legions, and contemptuouſly to leave the ſupreme Throne unworſhip'd and unobey'd, and to him who was next in Degree under him, thus ſpoke in ſecret:

MY dear Companion! doſt thou ſleep now? what Sleep can cloſe thy Eyes, doſt thou not remember the Decree of Yeſterday, which hath paſs'd the Lips of the Almighty KING of Heaven? Thou waſt us'd to impart thy Thoughts to me, I mine to thee, waking we had but one Mind, how then is it, that thy Sleep makes us differ, thou ſee'ſt there are new Laws impos'd! New Laws made by him who reigns, may raiſe new Minds in us who ſerve, and new Counſels to debate what may hereafter happen: It is not ſafe to utter more in this Place.—Do thou aſſemble all thoſe Angels of whom we lead the Chief; tell them that by Command before Morning, I, and all thoſe who are under

(*r*) *Meſſiah*; *Heb. Meſſias*, and *Chriſtos* in *Greek*, i. e. The *Anointed*. *Chriſtians* believe that *Jeſus* born in *Bethlehem*, about *A. M.* 4000, in the Reign of *Auguſtus*, is the true *Meſſias* or *Chriſt*.

der my Command are to haſten homeward with ſpeedy March, where we poſſeſs the Quarters of the North; there to prepare a fit Entertainment to receive our KING, the great MESSIAH, and his new Commands, for that he intends very ſoon to paſs triumphantly through all their Hierarchies, and give them Laws.

THUS ſpoke the falſe Arch-Angel and into the Breaſt of his unwary Aſſociate infus'd bad Sentiments; who call'd together, or ſeverally one by one, the regent Powers that govern'd under him, and told them as he was taught, that it was the Command of GOD. Now, before the Morning that the great hierarchal Standard was to move, tells the ſuggeſted Cauſe; throws in ambiguous Words between and Jealouſies, either to ſound or taint Integrity: But all obey'd the uſual Signal and the ſuperior Voice of their great Potentate: (for high indeed was his Degree and very great his Name in Heaven:) his Countenance that was like the Morning Star, allur'd them, and with Lies, he drew after him the third Part of the Hoſt of Heaven.

MEAN while the Eye of GOD, (who diſcerns the moſt hidden Thoughts) from forth his holy Mountain, and from within the golden Lamps that burn all Night before him, ſaw, (without Help from their Light) Rebellion riſing, ſaw in whom, how ſpread among the Sons of the Morning, and what Multitudes were leagued to oppoſe his high Decree; when to his only he ſaid ſmiling:

SON, thou in whom I behold my own Glory in full Splendor, the Heir of all my Power! It nearly concerns us now to be ſure of our Omnipotence; and with what Arms we mean to hold what we have claim'd from all Eternity of Godhead, or of Empire; for ſuch

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a Foe is riſing as intends to erect his Throne equal to our's, all through the ſpacious North; and not contented with this he has it in his Thoughts to try in Battle what our Power, or our Right is: Let us take Counſel, and to this Hazard draw up with Speed all the Power that is left us, and employ it in our Defence, leaſt unawares, we ſhould looſe this our high Place, our Hill, and Sanctuary. To whom the Son with a calm and clear Countenance, that ſhone with Brightneſs unſpeakable and divine, made Anſwer:

ALMIGHTY Father! Thou juſtly haſt thy Foes in Deriſion, and in thy own Power ſecure, laugh'ſt at their vain Deſigns, and vain Tumults: Which to me is the Cauſe of Glory, whom their Hate ſhows more to Advantage, when they ſhall ſee all Power given me to quell their Pride; and find by the Event whether I am able to ſubdue thoſe who rebel againſt thee, or be found the weakeſt in Heaven. Thus ſpoke the Son: But SATAN with great Speed was far advanc'd with his Powers, a Hoſt as innumerable as the Stars, of Night or Drops of Dew in the Morning. They paſs'd many Regions, and mighty Regencies of Seraphim, Potentates and Thrones, in their ſeveral Degrees: (Regions to which, all thy Dominion ADAM is no more to be compar'd, than this Garden is to all the Earth, and all the Sea) which having paſs'd, at length, they came into the Limits of the North, and SATAN to his Royal Seat high upon a Hill like a Mountain upon a Mountain with Pyramids and Towers hewn from Quarries of Diamonds and Rocks of Gold, the Palace of great LUCIFER, (s) (ſo call'd that Structure interpreted in the Dialect of MEN) which he not long after call'd the MOUNTAIN OF THE CONGREGATION in I-

(s) *Lucifer*; *Fr. Ital. Lat.* i. e. *A Bearer of Light.* The firſt Name of this Arch-Angel before his Fall: Becauſe of his moſt excellent Light and Glory.

Imitation of that Mountain whereon the MESSIAH was declar'd the only begotten Son in the Sight of Heaven; ſo that he affected all Equality with GOD: And thither aſſembled all his Train; pretending that he was commanded ſo to do, to conſult about the great Reception of their King MESSIAH, who was to come thither: And with calumnious Art and counterfeited Truth thus addreſs'd the Angels under his Command:

THRONES! Dominations! Princedoms! Virtues! and Powers! If theſe high Titles yet remain, or are not meerly titular, ſince another now has by Decree ingroſs'd all Power to himſelf, and eclips'd us under the Name of the ANOINTED KING; for whom we make all this Haſte of Midnight March, and meet thus hurrying here, only to conſult how we may beſt receive him, with what new Honours can be deviſ'd, he coming to receive from us a Knee-Tribute which we never yet paid: A vile Proſtration! Too much to ſhow to one, but double, how can it be endured! To one firſt, and now another, which he proclaims to be his Image. But what if better Counſels might influence our Minds, and teach how to caſt off this Yoke? Will you ſubmit your Necks? And do you chuſe to bend your humble Knee? You will not, if I know or judge right of ye; or if ye know yourſelves to be what ye are; the Natives, and Sons of Heaven; poſſeſs'd by none before ye; and if all are not equal yet all are free, equally free: For Orders and Degrees do not jar but conſiſt well with Liberty. Who can then either in Reaſon, or Right pretend to aſſume Monarchy over ſuch as by Right live his Equals, and if leſs in Power and Splendor are yet equal in Freedom? Or who can introduce a Law and Decree upon us, who being without Law cannot err? much leſs impoſe this anointed King upon us to be our LORD, and look for Adoration, to the Abuſe of our imperial Titles, which

which ſert that we were ordained to govern, and not to ſerve.

THUS far his bold Diſcourſe had Audience without any Controul, when ABDIEL, (t) one among the Seraphim, than whom there was none obey'd divine Commands more, or ador'd the Deity with more Ardency, ſtood up, and in a Flame of Zeal thus ſeverely oppos'd the Current of his Fury:

OH proud, falſe, and blaſphemous Argument! Words! which no Ear ever expected to hear in Heaven, and leaſt of all thou ungrateful Wretch from thee, who art thyſelf plac'd ſo high above others! Canſt thou condemn with wicked Reproach the juſt Decree of GOD, which was pronounc'd and ſworn; that to his only SON, by Right honour'd with the Royal Sceptre, every Soul in Heaven ſhall bow the Knee, and in that due Honour confeſs him to be rightful King? Thou ſay'ſt it is unjuſt, poſitively unjuſt, to bind thoſe who are free with Laws, and to let Equal reign over Equals, and one over all, to whom none is to ſucceed.----Shalt thou give Laws to GOD? Shalt thou diſpute the Points of Liberty with him, who made thee what thou now art, and form'd and circumſcrib'd the Being of all the Powers of Heaven, juſt as he pleas'd? Yet taught by Experience, we know how good he is, and how careful of our Good and Dignity; how far from any Thought of making us leſs; rather bent, uniting us more near himſelf under one Head, to exalt our happy State. ----But ſuppoſe I were to grant thee, that it were unjuſt, that any Equal ſhould reign as King over his Equals; thou (though very great and glorious) doſt thou reckon thyſelf, or think all the angelical Nature

(t) *Abdiel*, Hebr. i. e. *The Servant of God*, the ſame as *Obadiah*.

join'd in one, equal with him who is the begotten SON? by whom (for he was the Word) the Almighty FATHER made all Things, even thee and all the other Spirits of Heaven, who were by him created in their bright Orders, crown'd with Glory, and given glorious Names, THRONES, DOMINATIONS, PRINCEDOMS, VIRTUES, and POWERS, real and eſſential POWERS, which are not obſcur'd by his Reign, but made more illuſtrious; ſince he becoming our Head, becomes one of our Number, his Laws become our Laws, and all Honour done to him returns back again to us.------Then ceaſe this impious Fury, and tempt not theſe Angels to ſin; but haſten to appeaſe the Wrath of the incens'd FATHER, and the Wrath of the incens'd SON, and repent in Time while Pardon may be found.

THUS ſpoke ABDIEL, the faithful and fervent Seraph, but none ſeconded his Zeal, as judg'd raſh and ſingular, and out of Seaſon, at which SATAN rejoiced, and grown more haughty thus reply'd:

SAY'ST thou that we were made then? and the Work of ſecondary Hands, by a Taſk transferr'd from the FATHER to the SON? A ſtrange and new Point of Doctrine! which we would know whence was learn'd: Who is it that ſaw when this Creation was? Doſt thou remember any Thing about thy being made, while the Maker was giving thee Being? We know no Time when we were not, as we are now; we know of none before us, but were produc'd by a natural Courſe of Things, ſelf-rais'd by our own quick'ning Power, the ripe Birth of this our native Heaven, of which we are the natural Sons: Our Power and Strength is our own, which ſhall teach us Deeds of the higheſt Importance, to try by Proof who is our Equal: Then thou ſhalt behold, whether we intend to addreſs and ſurround the Almighty Throne,

Throne with Adoration, or with Defiance. Do thou go and carry this Report and theſe Tidings to the anointed King, and make Haſte before ſomething worſe intercept thy Flight.

SATAN ſpoke thus, and a hoarſe Murmur gave Applauſe to his Words through the infinite Hoſt, like the Sound of deep Waters; nevertheleſs the flaming and undaunted Seraph ABDIEL, though ſurrounded by Foes and alone, thus anſwered boldly:

OH alienated from GOD, Spirit forſaken of all Good, and accurs'd! I ſee that thy Fall is determin'd, and thy unhappy Followers involv'd in this perfidious Evil; the Contagion being ſpread both of thy Crime and Puniſhment. Be not henceforth any more troubled, how to get rid of the Yoke of GOD'S MESSIAH; thoſe indulgent Laws will not be now vouchſaf'd, but other Decrees not to be recall'd are gone forth againſt thee. That golden Sceptre which thou didſt refuſe to obey, is now chang'd to a Rod of Iron, to bruiſe and break thy Diſobedience. Well didſt thou adviſe me to fly theſe wicked and devoted Tents, yet not for thy Advice or Threats do I do it, but leſt the Wrath that threatens, raging into a ſudden Flame, ſhould deſtroy all without Diſtinction; for expect ſoon to feel his Thunder on thy Head, a devouring Fire; then mourning, learn to know who is thy Creator, and who hath Power to uncreate and deſtroy thee.

THE Seraph ABDIEL ſpoke thus, who was found faithful among the Faithleſs, alone found faithful among innumerable falſe ones; he kept his Loyalty, Love, and Zeal unmov'd, unſhaken, unſeduc'd, and unterrified: Though he was ſingle, neither their Number nor Example prevail'd with him to ſwerve from

from the Truth, nor alter'd the Conſtancy of his Mind: He paſs'd forth from amidſt them, through hoſtile Scorns, which, being much ſuperior to, he eaſily ſuſtain'd, nor ſtood in Fear of any Violence, but returning their Scorn back again upon them, he turn'd his Face from thoſe proud Towers, doom'd to ſwift Deſtruction.

The End of the FIFTH BOOK.

THE



THE SIXTH BOOK OF PARADISE LOST.

The ARGUMENT.

RAPHAEL *continues to relate how* Michael *and* Gabriel *went forth to Battle againſt* Satan *and his Angels; the firſt Fight deſcrib'd.* Satan *and his Powers retire under Night: He calls a Council; invents deviliſh Engines, which in the ſecond Day's Fight put* Michael *and his Angels to ſome Diſorder, but they at length pulling up Mountains, overwhelmed both the Force and Machines of* Satan. *The Tumult not ending,* GOD *on the third Day ſends the* Meſſiah *his Son; for whom he had reſerv'd the Glory of that Victory: He, in the Power of his Father coming to the Place, and cauſing all his Legions to ſtand ſtill on either Side, with his Chariot and*

and Thunder, driving into the midſt of his Enemies, purſues them, unable to reſiſt, towards the Wall of Heaven; which opening they leap down with Horror and Confuſion into the Place of Puniſhment prepar'd for them in the Deep; Meſſiah *returns with Triumph to his* Father.

CHAP. I.

Raphael *relates how* Michael *and* Gabriel *went forth to Battle againſt* Satan; *the firſt Fight deſcrib'd.*

ABDIEL the dreadleſs Angel, held his Way all Night unpurſu'd through the wide Plains of Heaven; till returning Morning brought on the Light. There is a Cave within the Mountain of GOD, and not far diſtant from his Throne, where by turns in a continual Round, Light, and Darkneſs, lodge and diſlodge; which makes through Heaven an agreeable Change, like Day and Night: Light iſſues forth at one Door, and at the other obedient Darkneſs enters, till the Hour come for her to draw a Veil over the Heavens, (tho' what is call'd Darkneſs there, might ſeem Twilight here) and now went forth the Morning, ſuch as it is in the higheſt Heavens, array'd in a celeſtial and golden Hue, and the Night went off when it approach'd ſhot through with bright Beams; when what firſt met the Sight of ABDIEL was Chariots and flaming Arms, and fiery Steeds, and thick bright Squadrons in Battle array that cover'd all the Plain, reflecting Blaze on Blaze. He perceiv'd War in Readineſs, and found that to be already known, which he thought to have reported

ed for News: He then gladly mix'd himſelf among thoſe friendly Powers, who receiv'd him with loud Acclamations and Joy, that out of ſo great a Number fallen, yet there ſhould one return not loſt. They led him on, highly applauded to the ſacred Hill, and preſented him before the ſupreme Seat, from whence a Voice was heard thus mild from the midſt of a golden Cloud:

WELL done, thou faithful Servant of GOD! Well haſt thou fought the better Fight; who ſingle againſt revolted Multitudes, haſt maintain'd the Cauſe of Truth, mightier in Word than they can be in Arms, and for the Teſtimony of the Truth haſt bore a general Reproach, far worſe to bear than Violence; for all thy Care was to ſtand approv'd, in the Sight of GOD, though the vaſt Multitude of the apoſtate Angels, judg'd thee to be perverſe. An eaſier Conqueſt now remains for thee, aſſiſted by this Hoſt of Friends, to return back upon thy Foes with greater Glory, than thou didſt depart from them with Scorn; and to ſubdue them by Force who refuſe right Reaſon for their Law; and MESSIAH for their King, who reigns by Right of Merit.

GO MICHAEL! Prince of the heavenly Armies! and thou GABRIEL! next in military Art and Power, go, and lead forth theſe my invincible Sons; lead forth my arm'd Saints by Millions (equal in Number to that ungodly rebellious Crew) and range them in Order for the Battle, aſſault them without Fear with hoſtile Arms and with Fire, and purſuing them to to the Borders of Heaven, drive them out from GOD and from Bliſs, into their Place of Puniſhment; the Gulph of Hell, which has already open'd wide its fiery Region of Confuſion to receive them in their Fall.

THUS

THUS ſpoke the Voice of GOD, and the Clouds began to darken all the Hill, and Smoak began to rowl in duſky and heavy Flames; a Sign that Wrath divine was awak'd; nor with leſs Terror began to ſound from on high the loud etherial Trumpet; at which Command the militant Powers, that ſtood firm for the Cauſe of Heaven, (join'd in vaſt Bodies of irreſiſtable Union) mov'd on their bright Legions in Silence, to the Sound of muſical Inſtruments, that breath'd into them an heroick Ardour to great and advent'rous Deeds, under their godlike Leaders, in the Cauſe of the ALMIGHTY and his MESSIAH: On they move, ſo firm, that it was impoſſible for their Ranks to be divided by Hills, Vallies, Woods or Streams, for their March was high above the Ground, and the yielding Air bore up their nimble Tread; as when every Species of Birds came ſummon'd over EDEN, flying in orderly Array to receive their Names of Thee: So they march'd over many a Tract and wide Province of Heaven, tenfold the Length of this earthly Globe. At laſt, far in the Horizon of the North appear'd a fiery Region, that reach'd the whole Length and the utmoſt Depth, drawn up in Array of Battle; and on nearer View might be ſeen the bright Tops of innumerable Spears, a Throng of Helmets, and Shields with various Ornaments and boaſting Devices: Theſe were the united Powers of SATAN, haſtning on with furious Expedition; for they imagin'd that very Day, either by Conqueſt or by Surprize, to win the Mountain of GOD, and to ſet upon his Throne the proud Uſurper and Envier of his Power; but their Thoughts prov'd empty and vain in the Mid-way: Though at firſt it ſeem'd very ſtrange to us, that Angels ſhould make War againſt Angels, and meet in fierce Combat, who were us'd to meet ſo often unanimous in Feſtivals of Love and Joy, and as the Sons of one great Sire, praiſing the eternal FA-

THER,

THER. But now the Shout began for the Battle, and the ruſhing Sound of the Onſet, which put an End to all milder Thoughts.

SATAN ſat high in the Midſt in his Sun-bright Chariot, exalted like a God, an Idol of divine Majeſty, enclos'd with flaming Cherubim and with golden Shields; then lighted from his reſplendent Throne, (for now betwixt the two Armies there was but ſmall Diſtance left, and Front preſented to Front ſtood in terrible Array, extending to a prodigious Length) and before the Ranks of the rebellious Spirits, juſt when the Armies were about to join, SATAN advancing with vaſt and haughty Strides, came ſwelling with imaginary Power, and arm'd in Adamant and Gold: The Seraph ABDIEL could not endure that Sight, where he ſtood among the Mightieſt, bent on the Performance of greateſt Actions; and thus he ſearches and conſiders his own undaunted Heart:

OH Heaven! that there ſhould yet remain ſuch a Reſemblance of the Higheſt, where Faith and Truth remain no longer: Wherefore ſhould not Strength and Might fail when deſtitute of Virtue, or prove weakeſt where it is moſt preſumptuous? Though to Appearance he ſeems unconquerable, I mean (truſting in the Aſſiſtance of the ALMIGHTY) to try his Power; whoſe Reaſon I have already try'd, and found to be falſe and unſound: Nor is it any Thing but juſt, that he who hath got the better in the Debate of Truth, ſhould do the ſame alſo in Arms, and become a Conqueror in both Diſputes alike; though when Reaſon hath to deal with Force, the Conteſt is bruiſh and foul, yet it is moſt fit that Reaſon ſhould overcome. Conſidering thus within himſelf, and ſtepping out from his armed Companions oppoſite to SATAN, his daring Foe, he met him half-way, who was more incens'd,

cens'd, to ſee him advance ſo boldly towards him, and to hear from him this Defiance:

PROUD Angel! art thou met? Thy Hope was to have reach'd the Height of thy Aſpiring without Oppoſition, and to have found the Throne of GOD unguarded, and his Side abandon'd, at the Terror of thy Power and potent Voice: Thou Fool! not to conſider, how vain it is to riſe up in Arms againſt the ALMIGHTY; who out of the ſmalleſt Things could have rais'd Armies continually without End, to defeat thy Folly; or with his own Hand, which reaches beyond all Limit, without any other Aſſiſtance could have finiſh'd thee, and whelm'd all thy Legions under Darkneſs: But thou may'ſt ſee that all are not of thy Train; there be ſome holy Angels beſides myſelf, who eſteem Fidelity and Piety towards GOD, though not viſible to thee, when I alone ſeem'd in thy World erroneouſly to diſſent from all: Thou ſeeſt my Party, and now may'ſt learn too late, that when Thouſands err, ſome few may be in the right. To whom SATAN, with malicious and ſcornful Eyes, gave Anſwer:

IN the wiſh'd-for Hour of my Revenge, but ill for thee, art thou return'd from Flight, whom I have been firſt ſeeking, ſeditious Angel! now art thou come to receive that Reward which thou haſt merited, the firſt Tryal of this Right-Hand provok'd; ſince that Tongue inſpir'd with Contradiction, firſt dar'd to oppoſe a third Part of the Gods, met in Council to aſſert their Godheads, who while they feel divine Vigour within themſelves, neither can or will allow Omnipotence to be the Attribute of any. But well it is thou art come before thy Fellows, ambitious to win from me ſomething to brag of, that thy Succeſs may be an Example of Deſtruction to the reſt; only I have

given

given thee this Pauſe between, (leſt if I had not, thou ſhould'ſt have boaſted that I could not anſwer thee) to let thee know, that at firſt I thought that Liberty and Heaven had been the ſame Thing to heavenly Souls; but now I perceive that moſt are ſo ſlothful, that they had rather ſerve, be attending Spirits, and train'd up in Feſtivals and Songs; ſuch are theſe thou haſt arm'd, the ſinging Minſtrelſy of Heaven, Slavery contending againſt Freedom, as the Compariſon of this Day's Actions ſhall prove.

TO whom in few Words ABDIEL reply'd ſternly: Apoſtate Spirit! thou err'ſt ſtill, and wilt find no End of erring, being out of the Path of Truth; unjuſtly thou brand'ſt the Service that GOD or Nature ordains with the Name of Servitude; GOD and Nature command the ſame Things, when he who rules is moſt worthy and moſt excellent above thoſe he governs. It is Servitude to ſerve the Unwiſe, or who hath rebell'd againſt thoſe that are worthier than himſelf, as thy Followers now ſerve thee, thou thyſelf not being free, but in Slavery even to thyſelf, yet impiouſly dar'ſt upbraid our Obedience. Do thou reign in Hell, thy Kingdom, and let me ſerve the ever-bleſſed GOD in Heaven, and obey his divine Commands, which are worthieſt to be obey'd! yet do not thou expect Realms, but Chains in Hell, and Puniſhment; mean while receive from me (who juſt now thou ſaid'ſt was return'd from Flight) this Greeting upon thy wicked Head. Saying this he lifted up his Arm to ſtrike a Blow, which immediately with great Strength and Swiftneſs fell on SATAN's proud Creſt, that no Sight nor Motion of ſwift Thought could intercept ſuch Ruin, much leſs could his Shield: He recoil'd back ten Paces; the tenth his maſſy Spear ſupported him upon his bended Knee; as if upon Earth ſubterranean Winds and Waters had forc'd their Way, and ſidelong had puſh'd a Mountain from

its Seat, half ſunk with all its Trees. The rebellious Angels were ſeiz'd with Amazement, but more with Rage, to ſee their great General thus foil'd; while our Powers were fill'd with Joy and Shouts, foretelling Victory and fierce Deſire of Battle; whereat MICHAEL order'd the Arch-Angel Trumpet to be ſounded through all the Heavens, and the faithful Armies rung with Hoſanna to the Higheſt: Nor did the adverſe Legions ſtand ſtill to gaze, but with Sounds as hideous as ours were heavenly, join'd the horrid Shock. Now ſtorming Fury aroſe, and a Clamour, ſuch as 'till now was never heard in Heaven; Arms claſhing upon Armour, made a harſh and terrible Diſcord, and the furious Wheels of brazen Chariots raged: The Noiſe of the Conflict was dreadful, the Hiſs of fiery Darts flew in Vollies over Head, and as they flew cover'd either Army with Fire, under which they both ruſh'd to Battle, with ruinous Aſſault and Rage not to be extinguiſh'd: All Heaven reſounded, and all Earth had it been then would have been ſhaken to its Centre: What Wonder? when Millions of encountering fierce Angels fought on each Side, the leaſt of whom could move theſe Elements, and arm himſelf with all their Force: How much more Power had they, Army againſt Army, warring without Number, to raiſe dreadful Combuſtion, and diſturb (though they had not Power to deſtroy) their native Seat! had not the Eternal and Almighty King, from the Seat of his Power, over-rul'd and ſet Limits to their Power: Though their Number was ſuch, that each Legion might be thought a great Army, in Strength each armed Hand was as that of an entire Legion; they were led in Fight, yet each ſingle Warrior ſeem'd like a Leader, and as in chief; expert, and knowing when to advance, when to ſtand, or turn the Sway of Battle, when to open, and when to cloſe the Ranks; they had no Thought of Flight or of Retreat, or any unbecoming Action that argued

Fear; each rely'd upon himſelf, as if only in his Arm lay the Balance of the Victory: Deeds were done of eternal Fame, for the War was ſpread wide and various; ſometimes a ſtanding Fight upon firm Ground, then mounting upon main Wing, all the Air was troubled; for all the Air ſeem'd then to be nothing but contending Fire; the Battle hung a long Time in even Scale, 'till SATAN (who that Day had ſhewn prodigious Power, and in Arms had met no Equal) ranging through the dreadful Attack of Seraphim, confuſedly fighting, at length ſaw where the Sword of MICHAEL ſmote and fell'd whole Squadrons at once; his huge Weapon brandiſh'd aloft in both Hands, the horrid Edge came down, waſting far and near. SATAN haſted to withſtand ſuch Deſtruction, and oppoſed his ample Shield that was of vaſt Circumference, a rocky Orb of tenfold Adamant. MICHAEL, the great Arch-Angel, gave over fighting at his Approach, glad as hoping here to end inteſtine War in Heaven, by ſubduing SATAN, or dragging him Captive in Chains; but with a hoſtile Frown, and a Countenance all inflam'd, firſt ſpoke to him:

THOU Author of Evil! which 'till thy Revolt had no Name in Heaven, now as thou ſeeſt theſe Acts of hateful Strife are become plentiful; hateful to all, though by juſt Meaſure heavieſt upon thyſelf and all thy Adherents: How haſt thou diſturb'd the bleſs'd Peace of Heaven, and brought Miſery into Nature, which was not created 'till the Time of thy Rebellion? How haſt thou inſtill'd thy Malice into Thouſands, who were once upright and faithful, but now are prov'd falſe? But think not to trouble holy Reſt here in Heaven; Heaven caſts thee out from all her Confines; Heaven, which is the Seat of Bliſs, ſuffers not Deeds of Violence and War to be done here: Hence then! and let Evil, which is thy Offſpring, go along with thee to Hell, the Place of Evil: Hence

thou and thy wicked Crew! and there ſtir up Broils; before this my avenging Sword begin thy Doom, or ſome more ſudden Vengeance, wing'd immediately from GOD, hurl thee down headlong with ſtill additional Pain.

THUS ſpake MICHAEL, the Prince of the Angels; to whom the Adverſary SATAN replied: Think not with empty and airy Threats to awe thoſe, whom yet with Deeds thou canſt not: Haſt thou put the leaſt of theſe to Flight? Or made fall, but that they riſe again unvanquiſh'd? Doſt thou think it eaſier to contend with me, that thou ſhould'ſt hope, imperious Arch-Angel, with Threats to chaſe me hence? Miſtake not ſo much, as to think that we ſhall end ſo that Strife which thou calleſt Evil, but we ſtile the Strife of Glory; which we intend to win, or elſe turn this Heaven itſelf into the Hell thou haſt been telling Fables of; here intending however to dwell free, if not to reign: Mean while thy utmoſt Force (and call him who is nam'd ALMIGHTY to thy Aſſiſtance) I have not fled from; but inſtead of that, have ſought thee far and near.

THEY ended talking, and both addreſs'd themſelves for Fight in a Manner not to be deſcrib'd; for who can relate, tho' with the Tongue of Angels, or to what Things liken it that are ſeen upon Earth, that may lift the human Imagination to ſuch a Height of godlike Power? For they ſeem'd likeſt Gods, whether they ſtood ſtill or mov'd; in Arms, in Stature, and Motion, fit to decide the great Empire of Heaven: Now their fiery Swords wav'd, and made broad Circles in the Air; their Shields, like two broad Suns, blaz'd oppoſite each other, while either Side look'd on with Expectation and Horror: The Angelical Bands from each Hand where the Fight before was hotteſt retir'd with Speed, and left large Field for them to combat in;

it being unſafe to remain near ſuch Commotion: Such (to ſet great Things forth by ſmall) as if the Concord of Nature being broke, War was ſprung among the Conſtellations, and two Planets ruſhing from a malign Aſpect of fierce Oppoſition, ſhould meet in the Middle of the Sky, and confound their jarring Spheres. Both together, with an Arm next to Almighty, lifted up imminent, aim'd one Stroke that might determine at once and not need Repetition, nor did there appear any Odds in Power, or in Swiftneſs, to prevent each other; but the Sword of MICHAEL, which he had from the Armoury of GOD, was given him temper'd ſo, that nothing either keen or ſolid might reſiſt that Edge; it met the Sword of SATAN, deſcending with great Force to ſtrike, and cut it quite in two, nor ſtaid there, but wheeling ſwift revers'd, deeply entering, divided all his Right-Side. It was then that SATAN firſt knew Pain, and writh'd himſelf to and fro, rowling about with Anguiſh, ſo ſorely the piercing Sword with ſeparating Sharpneſs paſs'd through him; but the heavenly Subſtance ſoon clos'd, which could not be long divided, and from the Gaſh flow'd Blood, ſuch as celeſtial Spirits may bleed, and ſtain'd all his Armour, which before was ſo bright. Forthwith on every Side many ſtrong Angels run to his Aid, who interpos'd in his Defence; while others bore him upon their Shields back to his Chariot, where it ſtood retir'd ſome Diſtance off the Files of War; there they laid him, gnaſhing his Teeth for Anguiſh, Shame, and Deſpite, to find himſelf not matchleſs, and have his Pride humbled by ſuch a Rebuke, ſo far beneath the Confidence he had conceiv'd to have equall'd GOD in Power: Yet he heal'd ſoon; for Spirits that live throughout their whole Being, live wholly in every Part, (not like frail MAN, whoſe Life is in his Entrails, Heart, Head, Liver, or Reins) and cannot die but by Annihilation, nor receive any mortal Wound into their fine

and ſpiritual Compoſitions, no more than thin and fluid Air can: They live as if they were all Heart, all Head, all Eye, Ear, Intellect, and Senſe; and as they pleaſe can form themſelves, and aſſume what Size, Colour, or Shape pleaſes them beſt, whether it be leſs or more ſubſtantial.

MEAN while in other Parts where the Powers of GABRIEL fought, other like Deeds deſerv'd to be remember'd; who fiercely pierc'd into the deep Array of the furious King MOLOCH, who defy'd him, and threaten'd to drag him bound at his Chariot Wheels, nor from the Holy-one of Heaven refrain'd his blaſphemous Tongue; but ſoon by the Sword of GABRIEL being cloven down to the Waiſt, with ſhatter'd Arms, and Pain to which he was before a Stranger, fled bellowing away. On each Wing URIEL and RAPHAEL vanquiſh'd each his vaunting Foe, ADRAMELECH *(a)* and ASMODEUS, (though powerful and arm'd in a Rock of Diamond) two very great Angels, that diſdain'd to be leſs than Gods; but in their Flight they learn'd to think a little meaner of themſelves, being mangled with gaſhly Wounds, through their broad and plated Coats of Mail. Nor did ABDIEL ſtand unmindful to annoy all that was poſſible the Atheiſt Crew, but with redoubled Blows overthrew ARIEL and ARIOC, and the Violence of the ſcorch'd and blaſted RAMIEL, a very haughty and aſpiring Angel.

I MIGHT relate of Thouſands, and make their Names immortal here upon Earth; but thoſe elect Angels ſufficiently contented with their Fame in Heaven,

(*a*) *Adramelech*; *Heb.* i. e. *A Magnificient King*. A God of *Sepharvaim* and *Aſſyrian* Countries, 2 *Kings* 17. 31. "And the *Avites* made *Nibhaz*, and *Tar-* "*tak*, and the *Sepharvites* burnt "their Children in fire to *A-* "*dramelech*, and *Anamelech*, "the Gods of *Sepharvaim*.

ven, do not ſeek the Praiſe of MEN; and the fallen Angels, though wondrous in Might and in Acts of War, nor leſs eager of Renown, yet by Doom being blotted out of the Book of Heaven and all ſacred Remembrance, let them dwell nameleſs in dark Oblivion: For Strength divided from Truth and Juſtice, is ſo far from being laudable, that it merits nothing but Diſpraiſe and Ignominy; yet being vain-glorious aſpires to Glory, and ſeeks Fame through Infamy: Therefore let their Doom be eternal Silence.

AND now their mightieſt Chief being quell'd, the Battle began to be diſorder'd and broken into, with Rout and Confuſion; all the Ground was ſtrew'd with ſhiver'd Armour, and upon a Heap lay overturn'd Chariot and Charioteer, and fiery foaming Steeds: Thoſe who ſtood gave back, over-wearied, and ſcarcely through the faint Army of SATAN mantaining a defenſive Fight, or ſurpriz'd with pale Fear and Senſe of Pain, (being the firſt Fear and Pain they had ever known) fled ſhamefully, brought to ſuch Evil by the Sin of Diſobedience; 'till that Hour not having been liable to Fear, or Flight, or Pain. Far otherwiſe the holy Saints (ſtanding firm in the Orders they were firſt drawn up) advanc'd intire, invulnerable, and in Armour that was impenetrable: Such high Advantages their Innocence, not to have ſinn'd, not to have diſobey'd, gave them above their Enemies! They ſtood unwearied in Fight, not liable to receive Pain from any Wound, though they might be remov'd from their Places by Violence.

CHAP. II.

Satan *and his Powers retire under Night; he puts* Michael *and his Angels to ſome Diſorder in the ſecond Day's Fight, but they overwhelm both his Force and his Engines.*

NOW Night began her Courſe, and bringing on Darkneſs over Heaven and Silence, there was a Truce made to the hateful Din of War, and both the Victor and the Vanquiſh'd, as ſoon as it was Night retir'd. MICHAEL and his Angels, who had the Advantage on their Side, encamping on the Field where the Battle had been fought, plac'd Cherubic waving Fires round their Watches in Guard: On the other Part, SATAN with his rebellious Angels diſappear'd, and took their Stations far in the Dark, where finding it impoſſible to take any Reſt, he call'd his Potentates to Council by Night, and ſtanding up in the Midſt of them, thus began to ſpeak:

DEAR Companions! now tried in Danger, and in Arms found to be invincible, and not worthy of Liberty only, (the Thing we pretended to contend for) but of what we more affect, Honour, Empire, Glory, and Renown, who have ſuſtain'd one Day (and if one Day, why not for ever?) in a doubtful Fight, what GOD with his greateſt Power could ſend againſt us from about his Throne, and what he thought ſufficient to ſubdue us to his Will. But it does not prove ſo.----Then it ſeems we may make a Judgment, that he is fallible as to the Knowledge of future Things, though 'till now he has been thought omniſcient. 'Tis true, happening to be worſe arm'd, we have ſuſtain'd ſome Diſadvantage, and experienc'd what Pain is;

is; but we know withal, of how little Conſequence it is and deſpiſe it, ſince we find that we cannot be deſtroy'd, and that our Wounds ſoon cloſe, heal'd by our native Vigour. Of ſo ſmall an Evil let us think the Remedy muſt be eaſy; perhaps when we meet next, better Arms may give us the Advantage, and deſtroy our Enemies, or at leaſt make that equal between us, which before made the Odds, where there is none in Nature: If by any other hidden Cauſe they are indeed ſuperior, while we can preſerve our Minds unhurt, and our Underſtanding ſound, we ſhall diſcover it by Conſultation and proper Search.

HE ſat down, and there ſtood up in the Aſſembly NISROC, *(b)* one of the chief of the Principalities; he look'd as one eſcap'd from the Slaughter of the Battle, fatigu'd and wearied out, his Armour ſhatter'd and cut to Pieces, and gloomy in his Aſpect; he thus replied:

DELIVERER from new Lords! and Leader to the free Enjoyment of our Right, as we are Gods! yet it is hard for Gods, and we find it too much to fight in Pain, againſt thoſe who feel none, and are incapable of ſuffering; from which Evil nothing but Ruin can enſue; for what ſignifies Valour or Strength, if accompanied with Pain, which ſubdues all Things, and makes weak the Hands of the moſt powerful? Perhaps we might be willing to be depriv'd of the Senſe of Pleaſure, and live without repining in Quiet and Content, which is the calmeſt Life; but Pain is perfect Miſery, a real Evil, and if it be exceſſive, overturns all Patience. He therefore, who can invent what

(*b*) *Niſroc*, or *Niſroch*; *Heb.* i. e. *A young Eagle*. A God of the *Aſſyrians*, worſhipped at *Niniveh*, by *Sinnacherib*, 2 *Kings* 19. 37. "And it came to paſs, "as he was worſhipping in the "Houſe of *Niſroch* his God, "that *Adramelech* and *Sharezer* his Sons ſmote him with "the Sword:

what we may offend more forcibly our yet unwounded Enemies with, or how we ſhall arm ourſelves with the ſame Defence they have, in my Opinion deſerves no leſs, than what we already owe for our Deliverance.

WHERETO SATAN, with a compos'd Look, replied: That which thou rightly believeſt ſo neceſſary to our Succeſs, is not now to be invented, it being already in my Power. Which is there of us, who beholds the bright Surface of this celeſtial Mold upon which we ſtand, this ſpacious Continent of Heaven, adorn'd with ſuch Diverſity of Plants, Fruits, ſweeteſt Flowers, Jewels, and Gold; whoſe Eye is it that ſurveys theſe Things ſo ſuperficially, as not to obſerve from whence they grow deep under the Ground, made of dark and crude Materials, of ſpirituous and fiery Sulphur, 'till touch'd with the Ray of Heaven and temper'd, they ſhoot forth ſo beautifully up into Light? Theſe the Deep ſhall yield us in their firſt Forms, pregnant with ſtrange Fire, which being ramm'd into hollow Engines, long and round, and touch'd at the other End with Fire, dilated and put into a violent Motion, ſhall, with Noiſe like Thunder, ſend from far ſuch Implements of Miſchief among our Foes, as ſhall overwhelm and daſh to Pieces whatever ſtands againſt them; ſo that they ſhall be afraid that we have diſarm'd the Thunderer of his only dreaded Thunder-bolt: Nor ſhall our Labour be long, for yet before Break of Day what we wiſh ſhall be effected: Mean while chear up, and abandon Fear; think nothing hard to Strength join'd with good Counſel, much leſs to be deſpair'd of.

HE finiſh'd his Speech, and his Words gave a little glimmering of Joy to their dejected Countenances, and reviv'd their languiſh'd Hope; all admir'd the Invention, and it ſeem'd ſo eaſy, once being found, (which being unfound moſt would have thought impoſſible)

poſſible) that every one wonder'd, how he miſs'd to be the Inventor of it: Yet poſſibly, ADAM, ſome of thy Race in future Time, (if Malice ſhould abound) intent on Miſchief, or inſpir'd with infernal Machination, may invent ſome ſuch Inſtrument, to plague the Sons of MEN for Sin; bent on War and mutual Slaughter. Forthwith they ruſh'd out from the Council, to undertake this Work; no one delay'd the Time in Argument, but innumerable Hands were ready; they turn'd up the celeſtial Soil wide in a Moment, and ſaw beneath the Originals of Nature; in their unripe Conception they found and mingled ſulphurous and nitrous Matter, and with ſubtle Art having digeſted and dry'd it, they reduc'd it to black Grain, and convey'd it into the Stores, and Part of them provide hidden Veins of Mineral and Stone digg'd up, (nor hath this Earth Entrails much unlike) whereof to form their Engines, and their Balls that being diſcharg'd might carry Ruin with them; Part provide Reeds, that being lighted, might with a Touch give Fire to their Engines. So under the Shadow of the Night, ſecretly and uneſpied they finiſh'd all, and with ſilent Circumſpection ſet it in Order.

NOW when the fair and ſhining Morning appear'd in Heaven, the victorious Angels roſe up, and the Morning Trumpet ſounded to Arms: They ſtood compleatly arm'd, in Armour of Gold, a ſhining Hoſt, and were ſoon drawn up in Bands: Others look'd round from the Hills, and light-arm'd Scouts ſcour'd each Quarter, to diſcover the diſtant Foe, where lodg'd, or whether fled, or if halting, or in Motion for the Fight: They ſoon met him, moving near them under ſpread Enſigns, in a ſlow but firm Battalion: ZOPHIEL, (c) the ſwifteſt among the Cherubim,

(c) *Zophiel*; *Heb.* i. e. *The Spy or Watch of God.*

Cherubim, with his greateſt Speed came flying, and thus in the Middle of the Air he cry'd out aloud:

ARM, Warriors, arm for the Fight, the Foe whom we thought fled is very near at Hand, and To-day will ſave us the Trouble of purſuing him far; there is no Fear of his Flight, he comes with ſo large a Body, and I ſee ſettled in his Face a preſumptuous Reſolution and Security. Let each gird his Armour well, fit well his Helmet, and hold his Shield with all his Strength, either born even or high; for this Day, if I conjecture right, will pour down no ſlight Shower of Darts and Arrows, but a rattling Storm of ſuch as will be bearded with Fire.

THUS he warn'd them, who were themſelves aware before, and ſoon they took the Alarm, and inſtantly, without any Impediment or Diſturbance, mov'd onward in Order of Battle; when behold! not far diſtant the Foe approaching with heavy Pace, training his deviliſh Engines in ſuch a Manner, that they were ſurrounded on every Side with thick Squadrons of his Angels, to hide the Fraud. Both Armies ſtood a while at the Interview, but ſuddenly SATAN appear'd at the Head of his, and was heard thus commanding aloud:

VANGUARD! open your foremoſt Ranks to the Right and Left, unfold the Front; that all who hate us may ſee how we ſeek Peace and Quietneſs, and ſtand ready with open Breaſt to receive them, if they like our Terms, and turn not their Backs upon us. But that I doubt of; however, let Heaven be Witneſs anon, while we freely diſcharge our Part: You, who ſtand appointed, do as you have receiv'd Orders, and touch what we propound briefly and loud, ſo that there may be Nobody but what may hear.

So

So ſpeaking, in a ſcoffing Manner, and with Words of a double Meaning; he had ſcarcely ended, when the Front divided to the Right and Left, and retir'd to either Flank, which diſcover'd to our Eyes a new and ſtrange Sight; we ſaw a threefold Row of mounted Pillars, which were fix'd upon Wheels; for they ſeem'd moſt like Pillars (or hollow'd Oak, or Fir, with their Branches lopt off) of Braſs, Iron, or other Material; but what convinc'd us they were not Pillars, was that they were hollow, and their Mouths with hideous Orifice gap'd wide on us: Behind each ſtood a Seraph, and in his Hand held a lighted Reed; while we ſtood in Suſpence, abſtracted and withdrawn into ourſelves, but not long, for on a ſudden they all at once put forth their Reeds, and with a nice Touch applied them to a narrow Vent; immediately (though it was ſoon darken'd with Smoke) all Heaven appear'd in a Flame, which was belch'd from thoſe deep-throated Engines; whoſe Roar fill'd with outragious Noiſe and tore all the Air, violently diſcharging their deviliſh Burthen, chain'd Thunder-bolts, and a prodigious Number of Balls of Iron, which they levell'd on the Armies of GOD with ſuch impetuous Fury, that who-ſoever were ſmote by them, could not poſſibly ſtand on their Feet, though before they ſtood as firm as Rocks, but down they fell by Thouſands, and Angel fell upon Arch-angel, the ſooner becauſe of their Armour, (for unarm'd as Spirits they might eaſily have evaded it, either by contracting their Subſtances or removing) But now follow'd the breaking of their Ranks, and a forced Rout; it was to no Purpoſe to open their Files, that ſtood cloſe and as it were lock'd together. What could they do? If they ruſh'd on, a repeated Repulſe and another indecent Overthrow would render them yet more deſpis'd, and a greater Subject of Laughter to their Foes; for another Row of Seraphim ſtood rank'd in

View,

View, in Poſture ready to diſcharge their ſecond Tire of Thunder; and yet to return back defeated they abhorr'd worſe. SATAN beheld their Condition, and thus in Deriſion call'd out to his Companions:

FRIENDS! what's the Matter theſe proud Conquerors don't come on? One while they ſeem'd to be coming fiercely, and when we (and what could we do more) propounded Terms of Compoſition, and to give them fair Entertainment with open Front and Breaſt, preſently they chang'd their Minds, and fell into ſtrange Agonies, as if they had a Mind to dance, and yet for a Dance they ſeem'd ſomewhat wild and extravagant; perhaps for Joy we offer'd them Peace: But I ſuppoſe if our Propoſals were heard once again, we ſhould compel them to a quick Reſolution.

TO whom, thus in like frolickſome Manner ſpoke BELIAL: Leader! the Terms that we ſent were Terms of very great Weight, the Contents were hard, full of Force, and urg'd home, ſuch as we might eaſily perceive amus'd them all, nay and ſtumbled many; for who receives them right muſt not be weak, but not being underſtood, they have this Gift beſide, they ſhew us when our Foes are not able to walk upright.

SO they ſtood ſcoffing in a ludicrous Manner among themſelves, and elevated in their Thoughts beyond all Doubt of Victory; ſo eaſily they preſum'd to match the eternal Power of GOD with their Inventions: They made a Scorn of his Thunder, and derided all his Hoſt, while they for a Time ſtood in Trouble: But they did not ſtand long ſo; at length Rage prompted them, and found them Arms, fit to make Oppoſition againſt ſuch helliſh Miſchief: Forthwith (now obſerve what Excellence and Power GOD hath plac'd in his mighty Angels! they threw away their

their Arms and flew to the Hills, (for Earth ſo far reſembles Heaven, that it hath this pleaſing Variety of Hill and Valley) and running as ſwift as Lightning, they tore the fix'd Hills, looſening them to and fro, from their Foundations, with all their Load of Rocks, Waters, and Woods, and lifting them up by the Tops, bore them in their Hands. Thou may'ſt be aſſur'd that Amazement and Terror ſeiz'd the Armies of SATAN, when they ſaw the dreadful Bottoms of Mountains turn'd upwards come towards them; and whelm'd over all the triple Row of thoſe curs'd Engines, and that in which they had put all their Confidence buried deep under the Weight of Mountains: They themſelves were next invaded, and there came upon their Heads, flung through the Air, main Promontories, oppreſſing whole Legions: Their Armour help'd to do them Miſchief, cruſh'd in and bruis'd into their Subſtance, which occaſion'd them great Pain and many a grievous Groan, ſtruggling long underneath their Bondage, before they could wind themſelves out of ſuch a Priſon, though they were Spirits of pureſt Light. (that is, they had been once the pureſt, but now by Reaſon of Sin were become groſſer). The reſt of the bad Angels which were not overwhelm'd, imitating the Angels of GOD, betook them to the ſame Sort of Arms, and tore up the neighbouring Hills; ſo that Hills in the Middle of the Air encounter'd Hills, hurl'd dreadfully to and fro, that they fought under Ground in diſmal Darkneſs; horrid Confuſion aroſe heap'd upon Confuſion; the Noiſe was as it were infernal, and War to this Uproar ſeem'd but a civil Game.

CHAP.

CHAP. III.

The Tumult not ending, GOD *ſends the* Meſſiah *his Son who alone overcomes his Enemies; drives them out of Heaven, and returns with Triumph to his* Father.

NOW all Heaven had gone to Wreck, overſpread with Ruin, had not the Almighty FATHER in his moſt holy Sanctuary, where he ſits and beholds all Things and their Conſequences, foreſeen this Tumult, and permitted it all, not without Deſign; that ſo he might fulfill his great Purpoſe to honour his anointed SON, by making him aveng'd upon his Enemies, and by declaring all Power to be transferr'd to him: Whence to his SON, who ſat by him upon his Throne, he ſpake thus:

BELOVED SON! the Brightneſs of my Glory! in whoſe Face is ſeen what is otherwiſe inviſible, what I am by Deity, and by whoſe Hands I do what I decree, who art ſecond Omnipotence! there are paſt two Days (that is two Days as we make Computation in Heaven) ſince MICHAEL and his Powers went forth to reſiſt thoſe diſobedient Angels; their Fight hath been very ſore, as it was likely it ſhould be, when two ſuch Foes meet in Arms: For I left them to themſelves, and thou knoweſt they were form'd equal in their Creation, excepting what Sin hath impair'd, which as yet hath wrought inſenſibly, becauſe I have ſuſpended their Condemnation for a Time; for which Reaſon they muſt fight for ever, and no Determination be which ſhall overcome; War hath perform'd what War can do, is wearied out, and hath let looſe the Reins to raging Diſorder, arm'd with Mountains as with Weapons, which makes ſtrange Work

in

in Heaven, and might prove of dangerous Conſequence. As two Days therefore are paſt, the third is thine; I have ordain'd it for thee, and have ſuffer'd thus far, that the Glory may be thine of putting an End to this great War, which none but thyſelf can. Into thee I have transfer'd ſuch immenſe Virtue and Grace, that in Heaven and Hell all may know thy Power to be above Compariſon; and this perverſe Commotion thus govern'd, to make manifeſt that thou art worthieſt to be the Heir of all Things, and to be King by holy Anointment, which is thy deſerv'd Right. Go then, Thou moſt powerful, in the Might of thy Father! aſcend my Chariot, and guide thoſe Wheels that ſhake the Foundation of Heaven; bring forth all my Inſtruments of War, my Thunder and my Bow; gird on my all-powerful Arms, and take to Thee my Sword; purſue theſe Sons of Darkneſs, and drive them out from Heaven into the utter Deep; there let them learn at Leiſure to deſpiſe GOD, and his anointed King the MESSIAH.

HE ſpoke thus, and ſhone fully with direct Rays upon his SON, who in an unſpeakable Manner receiv'd all his FATHER into his Face, where his Power and Glory was expreſs'd at full; and thus the SON made Anſwer:

OH FATHER! Supreme of all heavenly Powers! the firſt, the higheſt, holieſt, and beſt! Thou always art ſeeking to glorify thy SON, and I always, as is moſt juſt, to glorify Thee: This I account my Glory, my Exaltation, and all my Delight, that Thou well pleas'd in me declareſt thy Will to be fulfill'd, which to fulfill is all my Happineſs. The Sceptre and Power which Thou haſt given I aſſume, and ſhall more gladly reſign, when at laſt Thou ſhalt be all in all, and I in Thee ſhall be for ever, and in me all thoſe whom Thou loveſt; but whom Thou hateſt I hate,

and as I put thy Mildneſs on, ſo I can put on thy Terrors, being in all Things thy Image; and being arm'd with thy Might, ſhall ſoon rid Heaven of theſe rebellious Spirits, and drive them down to the ill Manſion prepar'd for them, to Chains of Darkneſs, and the Worm that never dies; who could revolt from their juſt Obedience to Thee, whom to obey is entire Happineſs. Then ſhall thy Saints, being far ſeparated from and unmix'd with the Impure, ſurrounding thy holy Mountain, ſing to Thee (and I the chief among them) unfeign'd Hallelujahs, and Hymns of the higheſt Praiſe.

HAVING ſaid thus, bowing over his Sceptre, he roſe from the Right-Hand of GOD, where he ſat; and the third holy Morning began to ſhine through Heaven. The Chariot of GOD the FATHER ruſh'd forth with a Sound like a Whirlwind, flaſhing thick Flames, having Wheels within Wheels, which needed not to be drawn, having in themſelves the Power of Motion, but yet were led on by four Forms, like Cherubim, each of them having four wonderful Faces, and all their Bodies and their Wings were ſet with Eyes like Stars; the Wheels had Eyes of BERYL, *(d)* and Fires went up and down between: Over their Heads there was Chryſtal Firmament, where upon a Throne made of Saphire, (inlaid with pure Amber, and adorn'd with great Variety of Colours) the MESSIAH aſcended, completely arm'd in heavenly

(d) Beril or *Beryl*; *Chald Burla*; *Arab. Albelor*; which the *Greeks* and *Latins* turned into *Beryllos*. But *Exod.* 28. 20. and *Ezek.* 1. 16. 10. 9. it is called *Tarſhiſh*; which is alſo the Name of the Ocean. *Pſ.* 48. 8. becauſe this Stone is of a Sea Colour. The *Septuagint* tranſlates it, *Chryſolite*, *Gr.* i. e. the *gold-coloured Stone*. It is a precious Stone of a feint green Colour like the Water of the Sea. *Aſer* was engraven upon it; predicting that his Habitations ſhould be upon the Sea Coaſt, as it happened. *Joſh.* 19. 29. This Deſcription of the Chariot of the Deity is taken from the Prophet *Ezekiel* and the *Revelation*.

heavenly Armour of radiant URIM *(e)* being all of divine Workmanſhip; at his Side was hung his Bow and Quiver, ſtor'd with three-bolted Thunder; and round about him roll'd fiercely Smoke, kindling Flame, and flying Sparks of Fire. He came onward, attended with ten thouſand thouſand Saints; ſhining at great Diſtance, and twenty thouſand Chariots of GOD (for I heard their Number) were ſeen half on each Hand. He rode ſublime on the bright Sky, upon the Wings of Cherubim, upon a Throne of Saphire, conſpicuous far and wide: But being firſt ſeen by his own Angels, they were ſurpriz'd with unexpected Joy, when they ſaw the great Enſign of the MESSIAH blaze, born up aloft by Angels, which is his Sign in Heaven; under whoſe Conduct MICHAEL ſoon reduc'd his Army, which were ſpread round about on either Wing, and made them all one Body under him their Head: Power divine prepar'd the Way before him, and the Hills that had been tore up by the Roots, at his Command went back to the Places from whence they had been taken, for they heard his Voice and obey'd it; the Face of Heaven was reſtor'd to what it was before, and the Hills and Vallies were again cover'd with freſh Flowers.

HIS unhappy Enemies ſaw all this, but ſtood obdurate, and rallied their Powers to rebellious Fight, Deſpair puſhing them forward, thinking (inſenſible as they were) that they could not be worſe: Is it poſſible ſuch Perverſeneſs could dwell in heavenly Spirits? But to convince the Proud; how little Signs or Wonders

(e) Urim; *Heb. Plural*, i. e. *Lights*. This Word with *Thummim*, i. e. *Perfections*, was put in the High-Prieſt's Breaſt-Plate; to enquire and to receive Anſwers from God; which continued in that Church 'till the *Babyloniſh* Captivity. *Ezra* 2. 63. Neh. 6. 65. And the *Tirſhatha* ſaid unto them, that they ſhould not eat of the moſt holy Things, till there ſtood up a Prieſt with *Urim* and with *Thummim*.

ders avail to move the ſtubborn Heart to Repentance, they became harden'd the more, by that which ought to have moſt reclaim'd them; for grieving to ſee his Glory, they were ſeiz'd with Envy at the Sight, and aſpiring to his Height ſtood ready to reingage in fierce Battle, truſting either by Force or Fraud to proſper, and to prevail againſt GOD and MESSIAH, or elſe at laſt to fall in univerſal Ruin: And now diſdaining Flight or Retreat, they drew up to final Battle, when the great SON of GOD to his Army on both Sides ſpoke thus:

STAND ſtill in bright Array, ye Saints! and here ſtand, ye arm'd Angels! reſt this Day from Battle! your Warfare hath been faithful, fought without Fear in the righteous Cauſe of GOD, and is accepted by him, as ye have receiv'd great Power, ſo have ye acted invincibly: But the Puniſhment of this curs'd Crew belongs to other Hands, for Vengeance is GOD's, or thoſe only whom he appoints. Number nor Multitude is not ordain'd to do this Day's Work: Stand only ſtill, and behold the Indignation of GOD, pour'd by me on theſe impious Rebels, for it is me they have deſpis'd, me whom they envied, not you: All their Rage is againſt me; becauſe the FATHER, to whom in Heaven appertains the ſupream Kingdom, Power, and Glory, according to his Good-will hath honour'd me: Therefore he hath aſſign'd to me to give them their Doom, that they may have their Wiſh, to try with me which proves the ſtrongeſt in Battle, they all united, or I alone againſt them; ſince they meaſure every Thing by Strength, and ſtrive not after, or care who outgoes them in Goodneſs and other divine Perfections.

THUS ſpoke the SON of GOD, and chang'd his Countenance into Terror, too ſevere to be beheld, and full of Wrath ruſh'd upon his Enemies. At once

the four Cherubim ſpread out their Wings, that were full of Eyes, which touching one another made a dreadful Shadow, and the Wheels of his fierce Chariot roll'd, as with the Sound of many Waters, or the marching of a numerous Army: He drove directly onward upon his impious Foes, as gloomy as Night; the firm Heaven ſhook throughout under his burning Wheels, all except the Throne of GOD: He ſoon arriv'd among them, holding in his Right-Hand ten thouſand Thunders, which he ſent before him, and ſuch they were as in their Souls fix'd many Plagues and Torments: They being quite aſtoniſh'd, loſt all Power of Reſiſtance, and all Courage, and down dropt their uſeleſs Weapons: He rode over Shields and Helmets, with the Heads that wore them, of mighty Powers and Seraphim now lying proſtrate; who wiſh'd the Mountains might be thrown on them again, to ſhelter them from his Rage. On the other Side, his Arrows did not fall leſs tempeſtuous from the four Seraphim, who each had four Faces, thick ſet with Eyes, and from the living Wheels, which alſo were full of Eyes; one Spirit rul'd in them all, and every Eye blaz'd Lightning, and ſhot forth ſuch hurtful Fire among the accurs'd Spirits, as wither'd all their Strength, and left them ſpiritleſs, afflicted, fallen, and drain'd them of all their uſual Vigour. Yet did not the SON of GOD put forth half his Strength, but check'd his Thunder in the Midſt of its Flight; for he did not mean to deſtroy them, but only to drive them out of Heaven: Thoſe who were overthrown he rais'd up, and like a Herd of Goats or timorous Sheep that are flock'd together, drove them thunder-ſtruck before him to the Bounds of Heaven, which opening wide roll'd inward, and diſcover'd a great Gap into the Deep: At that monſtrous Sight they were ſtruck backward with Horror; but far worſe Horror urg'd them behind, ſo that they threw themſelves headlong down from the Borders of

Heaven, and eternal Wrath burnt after them to the bottomleſs Pit. Hell heard the intolerable Noiſe, and ſaw Heaven falling in Ruin from Heaven, and being affrighted would have fled, but Fate had bound her too faſt, and caſt her dark Foundations too deep. They were nine Days in their Fall, and the confus'd and roaring CHAOS was fill'd with tenfold Confuſion as they fell, 'till Hell at laſt yawning receiv'd them all, and clos'd upon them; a fit Habitation for them, full of unquenchable Fire, the Dwelling-Place of Pain and Miſery. Heaven being quit of the Burthen rejoic'd, and ſoon ſhut up the Breach through which the fallen Angels were driven out.

THE MESSIAH having alone obtain'd the Victory, turn'd his triumphal Chariot from the Expulſion of his Enemies; all his Saints advanc'd to meet him with great Rejoicing, who had ſtood ſilent to behold his Almighty Deeds, and as they went ſhaded with Branches of Palm, each bright Order ſung Songs of Triumph, expreſſing him to be the victorious KING, the SON, HEIR, and LORD, and the Dominion was given to him, who was worthieſt to reign. He rode, thus celebrated, triumphant throngh the Middle of Heaven, into the Courts and Temple of his mighty FATHER, who ſits on the higheſt Throne, and who receiv'd him into Glory, where he now dwells at the Right-Hand of GOD.

THUS, ADAM, meaſuring as well as I could Things in Heaven by thoſe on Earth, I have at thy Requeſt (and that thou may'ſt take Heed by what is paſt) reveal'd to thee, what elſe perhaps might have been hid from the Race of MAN; the Diſcord and the War which befell in Heaven among the Angelical Powers, and the deep Fall of thoſe too high aſpiring Spirits, who rebell'd with SATAN: He who now envies thy State, and who is now contriving how he may

may ſeduce thee alſo from thy Obedience, that thou bereav'd of Happineſs may'ſt partake with him his Puniſhment, which is eternal Miſery; this would be his greateſt Delight and Revenge, as in Deſpite againſt the moſt HIGH, once to gain thee to be the Companion of his Woe. But do not thou liſten to his Temptations; warn EVE, who in the Capacity of her Mind is weaker than thee: Let it be of Service to thee, to have heard by terrible Example, what the Reward of Diſobedience is; they might have ſtood firm, and yet they fell: Do thou bear that in Mind, and fear to tranſgreſs the Command laid upon thee.

The End of the SIXTH BOOK.

THE SEVENTH BOOK OF PARADISE LOST.

The ARGUMENT.

RAPHAEL, at the Request of Adam, relates how and wherefore this World was first created; that GOD after the expelling of Satan and his Angels out of Heaven, declared his Pleasure, to create another World, and other Creatures to dwell therein. GOD sends his Son with Glory and Attendance of Angels to perform the Work of Creation in six Days: The Angels celebrate with Hymns the Performance thereof, and his Re-Ascension to Heaven.

CHAP.



THE SEVENTH BOOK OF PARADISE LOST.

The ARGUMENT.

RAPHAEL, *at the Requeſt of* Adam, *relates how and wherefore this World was firſt created; that* GOD *after the expelling of* Satan *and his Angels out of Heaven declared his Pleaſure to create another World, and other Creatures to dwell therein.* GOD *ſends his Son with Glory and Attendance of Angels to perform the Work of Creation in ſix Days: The Angels celebrate with Hymns the Performance thereof, and his Re-Aſcenſion to Heaven.*

CHAP.

CHAP. I.

Raphael *tells* Adam *how and why the World was firſt created.*

DESCEND from Heaven, Thou holy Spirit, by ſome call'd URANIA! *(a)* following whoſe divine Voice, I ſoar above the Flights feign'd of PEGASUS, *(b)* above the Top of OLYMPUS. I call upon the Meaning, and not the Name; for Thou art not one of the nine Muſes, nor do'ſt Thou dwell on Mountains, but born in Heaven before either the Hills appear'd, or Fountains flow'd; Thou didſt converſe with eternal Wiſdom thy Siſter, and with her didſt rejoice in the Preſence of the Almighty FATHER, who was pleas'd with thy heavenly Song. Led up by Thee, I have preſum'd to viſit the Heaven of Heavens, though but an Earthly Gueſt, and breath'd celeſtial Air, temper'd by Thee to my Nature: Do Thou, guiding me down with like Safety, return me to my natural Element, leſt I fall, (as once BELLEROPHON *(c)* did) diſmounted on the

(a) Urania; *Lat. Gr.* i. e. *Heavenly*; one of the nine *Muſes*, the Goddeſs of Aſtronomy, and of all heavenly Things. She is repreſented crown'd with Stars, and a great Globe in her Hands; to ſhew, that ſhe teaches the Way to Heaven.

(b) Pegaſus, *Gr.* i. e. *A Fountain*; the winged Horſe of the Poets: Becauſe it is ſaid, He opened the Fountain, *Hippocrene*, i. e. *The Fountain of the Horſe*, by a Kick of his Heels, and flew up to Heaven. This was a Well of *Boetia*, near *Helicon*, dedicated to *Apollo* and the *Muſes*.

(c) Bellerophon; *Lat. Gr.* i. e. *A Murderer of Beller*, his Brother. *Perſeus* the Son of *Glaucus* King of *Corinth* is ſo called. He was a noble Youth, and after many Exploits, being deſirous of flying up to Heaven by the Help of his Horſe, was caſt down headlong by *Jupiter*; and by the Fall he was made blind. Then he lived a wandering Vagabond Life; like another *Cain*, and died with Hunger, about *A. M.* 2693.

the ALEIAN *(d)* Field, there to wander erroneous and forſaken: There yet remains Half unſung; but now I may ſing more ſafely of narrower Bounds within the viſible diurnal Sphere, ſtanding upon the Earth, and not being carried away beyond this World; and though with mortal Voice, yet unchang'd to hoarſe or mute; though fallen upon evil Days and among evil Tongues, in Darkneſs, and encompaſs'd round with Dangers and Solitude, yet am I not alone, while Thou viſits my Slumbers nightly, or at earlieſt Break of Day. Do Thou great Spirit ſtill direct and govern my Thoughts and Words, and though but a few, find for me a fit Audience. But drive far off the Revellers of BACCHUS, the Race of that wild Rout, that tore ORPHEUS *(e)* to Pieces, in Woods where they and Rocks (it was ſaid) had Ears, and were charm'd, 'till the ſavage Clamour drown'd both Harp and Voice; nor could his Harmony defend him: So fail not Thou who now implores Thee, for Thou art heavenly, and his feign'd Muſe only an empty Dream. Teach me to relate what follow'd, when RAPHAEL, the ſociable Arch-Angel, had forewarn'd ADAM to beware of Apoſtacy, or Falling away from GOD into Sin, by a ſad Example of what had befell in Heaven to thoſe apoſtate Angels, leſt the like ſhould befall in PARADISE to him or to his Race, if they tranſgreſs'd and ſlighted that only Command, which was ſo eaſily obey'd; being only charg'd not to touch the forbidden Tree, amidſt the Choice of all other Fruits to pleaſe their Appetite with all Variety.

ADAM

(d) Aleian, of *Aleia*; *Lat. Gr.* i. e. *Wandering*. A Field in *Cilicia*, where it is ſaid, that *Perſeus* wandered after his Fall from Heaven.

(e) Orpheus, was torn in Pieces by the *Ciconian* or *Thracian* Women, when they celebrated the Feaſts of *Bacchus*.

ADAM and EVE heard the Story of RAPHAEL with great Attention, and were fill'd with the higheſt Admiration, to hear of Things ſo high and ſo ſtrange; Things as had never enter'd into their Thought or Imagination, that there ſhould be Hate in Heaven, and War with ſuch Confuſion ſo near the Peace of GOD in Happineſs; but the Evil being ſoon driven back, fell upon thoſe from whom it ſprung, it being impoſſible for it to mix with Bleſſedneſs: So that ADAM ſoon recall'd the Doubts that roſe in his Heart, and was led on, though without Sin, with a Deſire to know Things that nearer might concern him, how this World, Heaven, and the viſible Earth firſt began, when and of what it was created, and for what Cauſe; what was done within or without EDEN, before his Memory, about which he proceeded to aſk his heavenly Gueſt:

GREAT Things, ſaid he to the Angel, and full of Wonder, far differing from this World, thou haſt reveal'd to us, thou divine Interpreter! by Favour ſent down from Heaven, to forewarn us in Time of what, if it had been unknown, might have prov'd our Loſs; it being what human Knowledge could not reach; for which we owe immortal Thanks to GOD, and receive his admoniſhing, with a ſolemn Purpoſe to obſerve his ſovereign Will unchangeably, to which End it is that we are. But ſince thou haſt condeſcended, gently to impart to us the Knowledge of Things above earthly Thoughts, which yet were ſuch Things as ſeem'd to GOD to concern our knowing, vouchſafe now to deſcend lower, and relate to us (what perhaps may no leſs avail us to know) how this Heaven, which we behold ſo high diſtant, firſt began, adorn'd with innumerable moving Stars and the ambient Air flowing and floating between all Bodies, yielding to them or filling up all Space, and embracing the Earth round:

round: What Cauſe mov'd the CREATOR, who exiſted in his holy Reſt through all Eternity, to begin ſo late to create the World, and yet once begun, to finiſh it ſo ſoon; unfold this to us, if it is not forbidden thee, which we enquire after, not to pry into the Secrets of his eternal Power, but that the more we know, the more we may magnify his Works; and the Sun yet wants a conſiderable Time of his Setting, though he be declining, and could he hear thy powerful Voice, he would ſtand ſtill to hear thee tell of his Creation, and the riſing Birth of Nature, from Darkneſs and Confuſion; or if the Moon and the Stars riſe upon thy Diſcourſe, Night will bring Silence, and we can gladly keep waking all the Night 'till thy Story be finiſh'd, and thou may'ſt depart yet before Morning.

THUS ADAM requeſted his Angelical Gueſt, and thus mildly the Angel anſwered: This Requeſt of thine, which thou haſt cautiouſly aſk'd, obtain alſo; though what Words or Tongue of Seraph is capable of ſpeaking, or what Heart of Man of comprehending the Works of the ALMIGHTY? Yet what thou canſt attain to, and which may beſt ſerve to glorify thy MAKER, and make thee happier, ſhall not be withheld from thy hearing: Such Commiſſion I have receiv'd from above, to anſwer all thy Deſires of Knowledge, that are within Bounds; beyond thoſe forbear to aſk, nor hope that thy Inventions or Conjectures will diſcover Things which are not reveal'd, and which GOD, who alone knoweth all Things, hath hid, ſo that they may not be communicated either in Earth or Heaven; there is enough beſides to ſearch after and to learn. But Knowledge is like Food, and needs no leſs Temperance to govern the Appetite, to know in what Meaſure the Mind can well contain and digeſt, which intemperately taken oppreſſes with Surfeit, and Wiſdom turns Folly, as too much Nouriſhment turns to Wind.

KNOW

KNOW then, that after LUCIFER (call him by that Name, for he was once brighter amidſt the Hoſt of Angels, than that bright Star is among the Stars) fell from Heaven with his flaming Legions through the Deep, into the Place prepar'd for him, and the great SON of GOD return'd victorious with his Saints, the Almighty and Eternal FATHER beheld their Multitude from his Throne, and thus ſpake to his SON.

AT leaſt our envious Foe hath fail'd of his Purpoſe, who thought all rebellious like himſelf, by whoſe Aid he truſted to have diſpoſſeſs'd us, and to have ſeiz'd this inacceſſible high Strength, the Seat of ſupreme Deity, and into the ſame bad State drew many, who have no more Place in Heaven; yet I ſee the far greater Part have kept their Stations, and Heaven yet retains a ſufficient Number to poſſeſs her Realms, and frequent this high Temple with due Services and ſolemn Rites; but leſt he ſhould be lifted up in his Heart for the Miſchief he has already done in diſpeopling Heaven, (which he vainly imagin'd a Damage done to me) I can repair that, and in a Moment will create another World, and out of one MAN an innumerable Race of MEN, to dwell there and not here; 'till at length rais'd by Degrees of Merit, they open to themſelves the Way up hither, try'd under long Obedience; and Earth be chang'd to Heaven, and Heaven to Earth, becoming one Kingdom in Joy and Union without End. Mean while ye Powers of Heaven! poſſeſs the whole, and Thou my Word and my begotten SON! this I perform by Thee; do Thou ſpeak and let it be done. I ſend along with Thee my overſhadowing Spirit and my Power; ride forth, and bid the Deep within its appointed Bounds be Heaven and Earth: The Deep be boundleſs, becauſe I myſelf fill Infinity, nor is the Space empty any where; and though I cannot be circumſcrib'd, yet I can retire,

and

and do not put forth my Goodneſs by Conſtraint, which is free to act or not; I am not compell'd by Neceſſity or Chance, for what I will that is Fate.

THUS the ALMIGHTY ſpoke, and what he ſaid, his Word, the filial Godhead, inſtantly perform'd. The Actions of GOD are immediate, ſwifter than Time or Motion, but cannot be told to human Ears, ſo as earthly Motion may receive any Idea without Proceſs of Speech. When the Almighty Will was heard in ſuch a Declaration, there was great Triumph and Rejoicing in Heaven: They ſung Glory to the moſt HIGH! Good-will to future MEN! and Peace in their Dwellings! Glory to him, whoſe juſt avenging Wrath had driven out the Wicked from before his Sight, and from the Habitations of the Juſt: Glory be to him and Praiſe! whoſe Wiſdom had ordain'd to create Good out of Evil; inſtead of malignant Spirits, to bring a better Race into their Room, and thence diffuſe his Goodneſs to infinite Worlds and infinite Ages. Such Songs as theſe the bleſſed Angels ſung to the Glory of GOD.

CHAP. II.

GOD ſends his Son to perform the Work of Creation; which the Angels celebrate: His Re-aſcenſion into Heaven.

MEAN while the SON of GOD appear'd on his great Expedition, having Almighty Power, and being crown'd with divine Majeſty, Wiſdom, and infinite Love, and all his FATHER ſhone in him: About his Chariot there throng'd innumerable Cherubim and Seraphim, Potentates, and Thrones, and Virtues; wing'd Spirits, and

and Chariots from the Armory of GOD with Wings, where Thouſands ſtand lodg'd between two brazen Mountains, heavenly Equipage, and always ready harneſs'd againſt a ſolemn Day, and now came forth attendant upon their LORD of their own Accord, for Spirit liv'd within them; Heaven open'd her everlaſting Gates wide, moving upon golden Hinges, to let forth the King of Glory, in his powerful Word and Spirit coming to create new Worlds. They ſtood upon the Ground of Heaven, and view'd from the Shore the vaſt and immeaſurable Abyſs, which was as outragious as a Sea turn'd up from the Bottom by furious Winds; raiſing up the ſurging Waves like Mountains, which would ſeem wildly to aſſault the Height of Heaven, and mix the Centre with the Pole.

THE WORD, by whom all Things were made, call'd out and ſaid: Ye troubled Waves be ſilent, and be at Peace Thou great Deep! be no longer at Strife. -----This ſaying, he ſtaid not, but lifted up upon the Wings of Cherubim in the Glory of his FATHER, rode far into CHAOS, and the unmade World; for the CHAOS had obey'd his Voice. All his Train follow'd him in bright Proceſſion, to behold the Creation and the Wonders of his Power. Then ſtay'd the Motion of his Chariot Wheels, and took the golden Compaſſes into his Hand, which are prepar'd in the everlaſting Stores of GOD, to circumſcribe this Univerſe, and all Things that are created. One Foot of the Compaſſes he fix'd in the Centre, and turn'd the other round in the vaſt dark Depth, and ſaid O World! let this be thy juſt Circumference, and thus far extend thy Bounds!

THUS GOD created the Heaven and the Earth, and the firſt Matter was without Form and void, and Darkneſs cover'd the Deep; but the Spirit of GOD

mov'd

mov'd upon the Waters, and infus'd vital Warmth and Virtue through all the fluid Parts, but purg'd downward all the black, cold, and groſs Dregs, that were Enemies to Life; then laid the Foundation of all Things, and gather'd together like Things to like, ſo that the Elements were ſeparated in their ſeveral Places, and Earth hung ſelf-balanc'd upon her own Centre.

GOD ſaid let there be Light! and heavenly Light, the firſt of Things, pure Quinteſſence, ſprung from the Deep, and began to paſs from her native Eaſt through the gloomy Air, and being inclos'd in a bright Cloud, dwelt a while in a ſhadowy Tabernacle. (for as yet the Sun was not) GOD ſaw that the Light was good, and by the Hemiſphere divided the Light from the Darkneſs; and GOD call'd the Light Day, and the Darkneſs he call'd Night, and the Evening and the Morning were the firſt Day: Nor did it paſs uncelebrated or unſung by the Angels, when they beheld ſhining Light firſt exhaling from Darkneſs, in the Day that Heaven and Earth were made: They fill'd the Univerſe with Shouts of Joy, and play'd upon their golden Harps, praiſing GOD and his Works with Hymns; they ſung his Praiſe both when the firſt Evening was and the firſt Morning.

AND GOD ſaid, let there be a Firmament in the Midſt of the Waters, and let it divide the Waters from the Waters. And GOD made the Firmament of expanded Air, liquid, pure, tranſparent, and elemental, diffus'd and extended to the uttermoſt Parts of this new Creation; which was a firm and ſure Partition, dividing the Waters underneath from thoſe above: For he built the World like the Earth floating in a calm, wide, pure Sky, far remov'd from the Maſs of the mix'd Elements; leſt fierce Extremes being too near, might damage the whole Frame; and

he nam'd the Firmament Heaven: So the Evening and the Morning were the ſeccond Day.

THE Earth was now form'd, but involv'd as yet in the great Maſs of Water, and not yet thoroughly prepar'd, did not appear: The main Ocean flow'd all over the Earth, not without Virtue, but ſoftening all her Globe with warm prolifick Humour, fermented the Earth, now full of kindly Moiſture to conceive; when GOD ſaid, let the Waters be gather'd together, and to one Place, and let the dry Land appear! immediately the great Mountains appear'd, riſing up above the Water, and lifted their Tops into the Clouds, as high as the Hills roſe, ſo low ſunk down a hollow Bottom, broad and deep, a proper Receptacle for the Waters; thither they flow'd ſwiftly, Part riſing in a Chryſtal Wall or direct Ridge for Haſte; ſuch Flight the great Command had impreſs'd on the Floods: As Armies at the Sound of the Trumpet (which, as thou haſt heard me ſpeak of our Armies, thou underſtand'ſt ſomething of) make up to their Standard: So the Waters Wave after Wave, wherever they found Way; if ſteep, they flow'd with rapid Torrent; if through Plains, ebbing ſoftly; nor could Rock or Hill withſtand them; but they, either under Ground, or in wide Circuit winding and wandering, at laſt arrive at the Place deſign'd for them, and wore deep Channels upon the waſhy and ſlimy Ooze; which was very eaſy for them to do, before GOD had bid the Ground be dry; (except within thoſe Banks where the Rivers now continually flow) And GOD called the dry Land Earth, and the gathering together of the Waters called he Seas; and GOD ſaw that it was good. And GOD ſaid, let the Earth bring forth Graſs, and the Herb yielding Seed, and the Fruit-Tree yielding Fruit after her Kind, whoſe Seed is in herſelf upon the Earth! ------ He had ſcarcely ſpoke, when the Earth (which 'till then was bare, barren, un-

unſightly, and without Beauty) brought forth the tender Graſs, whoſe Verdure cover'd her all over with a pleaſant Green: Then all Sorts of Herbs ſmelling ſweet, and opening with Flowers of various Colours, ſuddenly appear'd: And before theſe were well blown, forth flouriſh'd the thick cluſtering Vine; forth crept all Kinds of ſmelling Gourds, Reeds, Buſhes, and humble Shrubs; laſtly aroſe the ſtately Trees, and ſpread their Branches hung with Plenty of Fruit, or elſe gave forth their beautiful Buds and Bloſſoms: The Hills were cover'd with high Woods, and the Vallies with green Turf, and each Fountain and River Side with Borders of Flowers; that now the Earth ſeem'd like Heaven, a Habitation where Gods might dwell, or love to wander in with Delight, and frequent ſuch ſacred Shades: Though GOD had not yet caus'd it to rain upon the Earth, and MAN was not as yet to till it, but there went up a Miſt from the Earth, and water'd all the Ground and each Plant of the Field; which GOD made before it was in the Earth, and every Herb before it grew upon the green Stem; and GOD ſaw that it was good: So the Evening and the Morning were the third Day.

THE ALMIGHTY ſpoke again, and ſaid; let there be Lights high in the Firmament of Heaven, to divide the Day from the Night; and let them be for Signs, for Seaſons, and for Days, and for revolving Years; and let them be for Lights, as I ordain their Office in the Firmament, to give Light upon the Earth; and it was ſo. And GOD made two great Lights; (if not great with Regard to other Bodies, yet ſo for their Uſe to MAN) the greater to rule over the Day, and the leſſer to rule the Night, and each by Turns divide Light from Darkneſs. GOD overlooking his great Work, ſaw that it was good; for of the celeſtial Bodies he firſt made the Sun, (a very

great Globe) which though of etherial Matter was without any Light: Then made the Moon, another great Globe, and Stars of every Degree of Magnitude, with which he fill'd the Firmament, thick as Seeds are ſown in the Field. He took the greater Part of Light, tranſplanting it from the Cloud, in which at its firſt Creation it was plac'd, and remov'd it into the Sun's Orb, being made porous to receive and take it in, and yet firm ſo as to retain its gather'd Beams, it being now the great Repoſitory of Light: Hither the Stars repairing, as to a Fountain, draw additional Light, and from hence the Morning Star gathers more Brightneſs; and though ſeen with great Diminution, being ſo far remote from human Sight, they augment their own peculiar Light, either by Tincture or Reflection. The glorious Sun was firſt ſeen in the Eaſt, ruling the Day, and inveſted all the Horizon round with bright Rays, chearfully ſeeming to run his Courſe through the high Courſe of Heaven; the Morning Star and other Conſtellations moving with him, ſhedding ſweet Influence. The Moon was ſet oppoſite in the levell'd Weſt, leſs bright than the Sun, as his Mirrour, with full Face, borrowing her Light from him; for in that Aſpect ſhe needed no other; and ſtill keeps that Diſtance 'till Night; then ſhe ſhines in the Eaſt, in her Turn, revolving on Heaven's great Axle, and holds her Reign, dividing it with Thouſands of leſſer Lights, a thouſand Thouſand Stars, that then appear'd ſhining in the Hemiſphere, then firſt adorn'd with theſe bright Luminaries, that ſet and roſe: And the Evening and the Morning were the fourth Day.

AND GOD ſaid, let the Waters bring forth abundantly the moving Creature that hath Life, Reptils, with Spawn abundant, and let the Fowl fly above the Earth, with Wings in the open Firmament! And

GOD

GOD created great Whales, *(f)* and every living Creature that moveth, which the Waters brought forth abundantly after their Kind, and every wing'd Fowl after his Kind: And GOD ſaw that it was good, and bleſs'd them, ſaying, be fruitful, multiply, and fill the Seas, Lakes, and running Streams! and let all Sorts of Fowls of the Air increaſe alſo. Forthwith the Seas, the Sounds, and every Creek and Bay ſwarm with innumerable Fry, and Shoals of Fiſh, that with their Fins and ſhining Scales ſwim under the Waves in Multitudes, large enough to make Banks in the Ocean: Part ſingle, or with Mates, graze upon the Sea-weed, their Paſture; or ſporting among Coral ſhew their beautiful Scales of various Colours, mix'd with Gold, to the Sun; or elſe lying at Eaſe in their pearly Shells, attend moiſt Nouriſhment; or under Rocks, cover'd with Shells like Armour, watch for their Food; the Dolphins *(g)* and Seales play upon the calm Seas, while other larger Fiſh wallowing unwieldy, and prodigious in their Motion, make a Tempeſt as they ſwim; there the LEVIATHAN, hugeſt of living Creatures, ſleeps or ſwims on the Sea, ſtretch'd

(f) Whales; *Sax. O. E.* The hugeſt Creatures in the Sea, as *Elephants* are on the dry Land: They are mentioned in particular, *Gen.* 1. 21. "And God "created great *Whales*, and e-"very living Creature that mo-"veth, which the Waters "brought forth abundantly af-"ter their Kind."

(g) Dolphins, from *Delphi*; *Lat.* from the *Gr.* becauſe the People of *Delphi* firſt diſcovered this Fiſh; or *Delphax*, *Gr.* i. e. An *Hog*: Becauſe it reſembles one in its long Snout, Fatneſs, Ribs, Liver and Entrails. It is called the *Sea-Hog*, and the ſacred Fiſh; becauſe it was conſecrated to *Neptune*. A *Dolphin* is a large Fiſh, not unlike a *Porpoiſe*, very ſtraight, and the ſwifteſt of all Fiſhes or Birds; as ſwift as an Arrow; it will overtake a Ship in full Sail before the Wind; and continually in Motion. It doth live 20 or 30 Years, and three or four Days out of Water, as an *Eel* doth. *Dolphins* are ſaid to be Lovers of Men. It is a certain Sign of a Tempeſt, when they ſport on the Water. Their Fleſh was of great Requeſt among the Antients. They have no Gall.

like a Promontory, and ſeems a moving Land, drawing in and ſpouting out a Sea from his Gills. Mean while the warm Caves, and Fens, and Shores hatch their Brood as numerous, from all Kinds of Eggs, that burſting diſcloſe their callow Young; but being ſoon feather'd and ſoaring the lofty Air, riſe far above the Ground, making a great Noiſe with their Wings: There the Eagle and the Stork *(b)* build their Neſts, on Cliffs and the Tops of Cedars; Part looſely flying, and Part more wiſe, led on by others, and rang'd in Order, and knowing the Seaſons, ſet forth in large Flocks high over Seas and Lands, eaſing one another in their Flight; ſo the prudent Crane *(i)* ſteers yearly her Voyage) whilſt the Air is fann'd with numberleſs Wings. The ſmaller Birds, flying from Branch to Branch, ſung in the Woods 'till Evening; nor even then did the ſolemn Nightingale ceaſe warbling, but tun'd her ſoft Song all the Night. Others bath'd their downy Breaſts upon pure and clear Lakes and Rivers; the Swan with her arched Neck mantling proudly between her white Wings, rows herſelf along in State, her Feet ſerving for Oars; yet they often quit the Water, and riſing on the Wing, take their Flight through the Air. Others

(*b*) *Stork*; *Sax. Gr. Heb. Chaidah*, i. e. *Kindneſs* or *Natural Affection*: Becauſe that Bird hath a great Love to its Young; and they to the old ones. A *Fowl* bigger than a common *Heron*, with a white Head, Neck, Belly, Tail and fore Part; but black in the Back, with broad Claws, like the Nails of a Man.

(*i*) *Crane*; *Sax. O. E.* A Name formed from its Sound. A Bird of Paſſage, celebrated by the Prophet, for her obſerving the fit Time of coming and going from one Country to another, *Jer.* 8. 7. "Yea, the "Stork in the Heaven knoweth "her appointed Times, and the "Turtle, and the Crane, and "the Swallow obſerve the Time "of their coming." It is a Bird with a very long Bill, Neck and Legs; ſometimes weighing 10 Pounds; and is a Water Fowl reſorting in Fens.

Others walk'd firm upon the Ground, ſuch as the creſted Cock, whoſe Throat proclaims the Hours of the Night; and the Peacock, whoſe gay Train adorns him, ting'd with all the Colours of the Rainbow, and having his Tail fill'd with glittering Eyes like Stars. The Waters thus repleniſh'd with Fiſh, and the Air with Fowl, the Evening and the Morning were the fifth Day.

THE ſixth and laſt Day of the Creation aroſe with Evening and Morning Song; when GOD ſaid, let the Earth bring forth the living Creature after his Kind, Cattle, and creeping Things, and Beaſts of the Earth, each in their Kind! the Earth obey'd, and ſtrait opening her fruitful Womb, at one Birth brought forth living Creatures without Number, Forms perfectly limb'd and full grown; out of the Ground aroſe wild Beaſts, as from a Den, in Foreſt, Thicket, or Brake, where they had been us'd to ſhelter; they roſe in Pairs among the Trees, and the Cattle walk'd in the Fields and green Meadows: The wild Beaſts few in Number, and ſolitary; but the tame Cattle ſprung up at once, paſturing in Flocks and great Herds. The graſſy Clods brought forth, and now the tawny Lion appear'd half through the Earth, pawing to get his hinder Parts free; then ſprings as if broke looſe from Bonds, and rearing up on his hind Legs ſhakes his flowing Mane: The Leopard and the Tyger riſing like the Mole, threw the crumbled Earth above them like Hillocks: The ſwift Stag bore up his branching Head from under Ground, and the Behemoth, or Elephant, (the greateſt Creature of the Earth, as the Leviathan or Whale is of the Sea) with Difficulty heav'd up his vaſt Bulk from the Mold: The Flocks roſe bleating, and with their Fleeces full grown, and compleat in all their Parts, juſt like Plants: Amphibious Creatures, ſuch

as the Crocodile, *(k)* and all thoſe of whom it is uncertain, whether they owe moſt of their Original to the Sea or Land. At once came forth Inſect and Worm, whatever creeps the Ground; ſome of which have Wings, and though their Parts are ſo very ſmall, they are as compleatly form'd and as exactly put together as thoſe of larger Animals, deck'd in their Summer's Pride, being ſpotted with Gold, Purple, and all Manner of Colours; while the Worms drew their long Dimenſion like a Line, ſtreaking the Ground as they paſt along: Not all little or inconſiderable Creatures; but ſome of the Serpent Kind, of wonderful Length and Bigneſs, that beſides their Power to creep and rowl along the Ground, had Wings to fly with. Firſt crept the induſtrious and parſimonious Ant, being provident for the future, having a large Heart inclos'd in ſmall Room: Next appear'd the Female Bee

(k) Crocodile; *Lat. Gr.* i. e. *Yellow*; becauſe it is of a yellow Colour: or becauſe it hateth the Smell and Taſte of Saffron, which is yellow. A huge, voracious and very ſtrong, but timorous Beaſt, in the *Nile*, *Ganges*, &c. living equally upon Land and Water; as our Geeſe, Ducks, Otters, &c. Its Jaws are wide enough to ſwallow a Man whole, full of Teeth. It is the only Beaſt that hath no Tongue, ſixty Bones or Joints in the Back. The upper Skin is firm, hard and impenetrable with any Dart, Spear or Shot, no not with a loaded Cart; and therefore *Scaly* is a proper *Epithet*; but it may be wounded in the Belly. It ſwims with the Feet and Fins, which are upon the Tail; but is very ſlow in its Pace: Becauſe the Feet are ſhort. The Tail is near as long as the whole Body. It lays its Eggs in the Sand or Earth, and brings forth its Young every Year. Its Eggs are as big as a Gooſe's, and it lays one every Day for ſixty Days. It is thought that they live 100 Years, and are generally thirty Foot long. In *Panama* ſome of them are 100 Foot long. An Alligator, is only a young *Crocodile*. The Old *Egyptians* worſhipped this Beaſt, out of Fear; or for the Benefit, which it did to them: For it defended their Country from the Incurſions of the wild *Arabs*, who durſt not paſs the *Red Sea* for fear of thoſe voracious Beaſts. They made it alſo a Symbol of Impudence in their *Hieroglyphics*. They are ſcarce now in the *Nile*, and the People of *Florida* have continual Wars with them.

Bee ſwarming, that feeds the Drone, (*l*) and builds her Cells of Wax ſtor'd with Honey. The reſt are without Number, and thou knoweſt their Nature, for thou gaveſt them Names; which makes it needleſs to repeat them to thee. Nor are Serpents (ſome of which are very large, having bright ſhining Eyes and terrible Creſts) unknown to thee; being (notwithſtanding their Appearance, and that they are the ſubtleſt Beaſts of all the Field) unhurtful, and obedient to thy Call.

NOW Heaven ſhin'd in full Glory, and roll'd in her Motions, as the firſt great Mover's Hands had directed their Courſe. Earth in her rich Attire was finiſh'd, and look'd lovely; the Air was flown by all Kinds of Fowl; the Water ſwum by all Kinds of Fiſh; the Earth walk'd by all Kinds of Beaſts; and all was full, excepting what remain'd to be created this Day: The Maſter-piece was yet wanting, the very End for which all the reſt was done; a Creature, who was not to look downward to the Earth like the other Creatures, but being indu'd with Reaſon ſhining in the human Soul, might know himſelf; erect his Stature, and with a ſerene and upright Face govern the reſt, and thence conſcious of his own Dignity exalt his Mind, and have his Converſation in Heaven; but yet be grateful to acknowledge from whence his Good deſcends, and thither, with Heart, Voice and Eyes, directed in Devotion, to adore and worſhip the ſupreme GOD of all, who made him the chief of all his Works: Therefore the Almighty and Eternal FATHER

(*l*) *Drone*; *Sax. E. O. A Waſp* or old *Male Bee*, without a Sting, who propagates the Species, but cannot gather Honey, for Want of it. Therefore he ſits and hatches the Brood, keeps the Eggs warm, while the Female Bees gather the Honey abroad; and does not ſtir from the Brood till they come home fraughted with Honey, and ſo diſcharge him.

THER (for he was here, as he is every where, preſent) thus diſtinctly ſpoke to his SON:

NOW let us make MANKIND, in our own Image, and after our Likeneſs; and let them have Dominion over the Fiſh of the Sea, and over the Fowl of the Air, and over the Cattle, and over every Beaſt of the Field, and all the Earth, and every creeping Thing that creeps upon the Earth!

HAVING ſaid this, ADAM, he form'd thee, a MAN, out of the Duſt of the Ground, and breath'd into thy Noſtrils the Breath of Life: He created thee in his own Image, expreſſing it in thee; and thou becameſt a living Soul: He created thee Male, and thy Conſort EVE Female, that from you both might proceed the Race of MAN; then bleſs'd you, and ſaid, be fruitful and multiply, and repleniſh the Earth, and ſubdue it; and have Dominion over the Fiſh of the Sea, and over the Fowl of the Air, and over every living Thing that moveth upon the Earth, wherefoever created; for no Place is yet diſtinguiſh'd by Name. From thence, as thou already knoweſt, he brought thee into this delicious and pleaſant Garden, where are Trees, delightful both to behold and taſte, of his own planting, and freely gave thee all their pleaſant Fruits for Food; (for here is a Variety without End, all Sorts that the Earth yields) but of the Tree, which being taſted gives the Knowledge of Good and Evil, thou may'ſt not eat; for in the Day that thou eateſt, thou dieſt; 'tis DEATH is the Puniſhment decreed: Beware! and govern thy Appetite well, leſt SIN, and her ſure Attendant DEATH, ſurprize thee.

HERE GOD finiſh'd Creation, and view'd all that he had made, and behold! all was entirely good; and the Evening and the Morning were the ſixth Day.

GOD,

GOD, the Creator, desisting from his Work, though not wearied, return'd up to his high Abode the Heaven of Heavens, to behold from thence this new created World, being a new Addition to his Empire, how good and how fair it shew'd in Prospect from his Throne, answering his great Idea; he rode up, follow'd with Acclamations, the symphonious Sounds of ten thousand Harps, that tun'd Angelical Harmony: (thou may'st remember for thou heard'st) The Earth and the Air resounded, and Heaven and all the Constellations echoed to them; the Planets as it were stood list'ning, while GOD and the Angels ascended with Joy and great Pomp. They sung aloud, "Open "ye everlasting Gates! open ye Heavens your living "Doors! let in the great Creator, magnificently re-"turn'd from his Work of six Days, and that Work "is a World: Open, and henceforth open often! for "GOD will vouchsafe (being pleas'd with the Acti-"ons of just MEN) often to visit their Dwellings, "and with frequent Intercourse will send thither his "Angels, upon Messages of Grace."

THUS the glorious Angels sung, as they ascended with the CREATOR into Heaven: The SON of GOD led directly the Way through Heaven to the eternal Mansion of GOD. Now the seventh Evening arose in EDEN, for the Sun was set, and Twilight forerunning the Night came on from the Earth; when he arriv'd at the holy Mount of Heaven, the Imperial Throne of GOD, which is fix'd firm for ever and sure, where he sat him down with his great FATHER: For he also went invisible, though he stay'd, (such Privilege hath Omnipresence) for he ordain'd the Work, being the Author and End of all Things; and now resting from his Work, he bless'd and hallow'd the seventh Day: But it was not kept in Silence; the Harp did not rest, the solemn Pipe and Dulcimer,

Dulcimer, all Sorts of Organs, and all ſtring'd Inſtruments play'd ſoft Tunes, intermix'd with joyful Chorus, or Voice of ſingle Song: Clouds of Incenſe, ſmoaking Cenſers of Gold hid the Mountain; and the Song which they ſung was of the Creation, the Work of ſix Days.

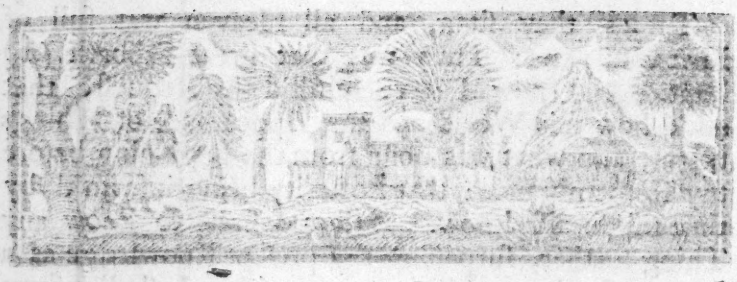
Great are thy Works! they cried, O infinite JEHOVAH! and very great thy Power! what Thought can comprehend Thee, or what Tongue relate Thee! greater now in thy Return, than from the Expulſion of the rebelling Angels: That Day thy Thunders made Thee great; but to create is greater than to deſtroy that which is already created. Who can leſſen Thee, Thou mighty King! or ſet Limits to thy Power? Thou haſt eaſily repell'd the proud Attempt of the Apoſtate Spirits; while they impiouſly thought to diminiſh thy Glory, and draw from Thee the Number of thy Worſhippers! Who endeavours to weaken Thee, ſerves againſt his own Purpoſe, the more to manifeſt thy Might: Thou makeſt Uſe of his Evil, from whence to create more Good, of which this new made World, which is like another Heaven, is Proof; not far from the Gates of Heaven, founded in the great Space, with numerous Stars, and every Star perhaps deſtin'd to be a habitable World; but Thou knoweſt their Seaſons: Among theſe Earth circumfus'd with the Ocean, the Seat of MEN, and their pleaſant Dwelling-place. Thrice happy MEN, and happy the Sons of MEN, whom GOD hath advanc'd thus! created in his Image to dwell there, and worſhip him, and given him as a Reward to rule over his Works on Earth, in Sea, or the Air, and to multiply a Race of Worſhippers, that may be holy and juſt: Thrice happy they, if they will but perſevere in Uprightneſs, and know their own Happineſs!

THUS

THUS they ſung, and all Heaven was full of HALLELUJAHS: Thus was that great Sabbath *(m)* kept. And now I have fulfill'd thy Requeſt, that aſk'd how this World and the Appearance of Things began, and what was done from the Beginning before thy Remembrance; that Poſterity being inform'd by thee might alſo know. If thou deſireſt to know any Thing further, ſurpaſſing thy preſent Knowledge as a MAN, ſpeak, and if it be permitted I ſhall inform thee.

(m) Sabbath; *Heb.* i. e. *Reſt.* A inſtituted by God. This was the firſt Sabbath

The End of the SEVENTH BOOK.



EIGHTH BOOK

OF

PARADISE LOST.



THE EIGHTH BOOK OF PARADISE LOST.

The ARGUMENT.

ADAM *inquires concerning celeſtial Motions; is doubtfully anſwer'd, and exhorted to ſearch rather after Things more worthy of Knowledge.* Adam *aſſents to the Advice of* Raphael, *and being ſtill deſirous to detain him, relates to him what he remember'd ſince his own Creation; his being plac'd in* Paradiſe, *and talking with* GOD *concerning Solitude and fit Society.* Adam *relates his firſt Meeting and Nuptials with* Eve; *his Diſcourſe with the Angel thereupon, who after repeated Admonitions departs.*

CHAP.

CHAP. I.

Adam inquires concerning Celeſtial Motions; is doubtfully anſwer'd, and exhorted to ſearch rather after Things more worthy of Knowledge.

THE Angel ended his Diſcourſe, and his Voice remain'd ſtill ſo charming in the Ear of ADAM, that he for a while thought him ſtill ſpeaking, and continued attentive to hear; then like one newly awaken'd from Sleep, made this grateful Anſwer:

DIVINE Hiſtorian! what Thanks or Recompence ſufficient, or equal to thy Goodneſs, have I to render thee! who thus largely hath allay'd the Thirſt I had of Knowledge, and vouchſaf'd in ſuch friendly Condeſcenſion to relate Things, by me elſe unſearchable, and now heard with great Wonder, but great Delight; and (as is due) with Glory attributed to the high CREATOR. Yet I have ſome Doubts remaining, which can alone be clear'd up by thee.

WHEN I behold this fair Frame the World, conſiſting of Heaven and Earth, and compute their Magnitude; this Earth being but a Spot, a Grain of Sand, an Atom, compar'd with the Firmament, and the prodigious Number of Stars that are therein, that ſeem to rowl incomprehenſible Spaces, (as their Diſtance argues, and their daily and ſwift Return witneſſes) meerly to bring Light round this dark Earth, this little Spot, only to bring one Day and one Night in all their vaſt Survey, and be uſeleſs beſides: When I reaſon, I often admire how wiſe and frugal Nature could act ſuch Diſproportions; to create ſuperfluouſly

ſo

ſo many nobler and much greater Bodies, to this one Uſe; (for any Thing which appears to the contrary) and impoſe upon their Orbs ſuch reſtleſs Revolutions, repeated every Day; while the Earth remaining without Motion, (that might move better, and in far leſs Compaſs) being attended by Bodies more noble than herſelf, attains her End, and does not move at all, and receives as Tribute her Warmth and Light, brought to her from ſuch great Diſtance, and with ſuch incredible Swiftneſs, as is not to be deſcrib'd.

OUR firſt Father ſpoke thus, and ſeem'd by his Countenance entering into abſtruſe and ſtudious Thoughts; which when EVE perceiv'd, ſhe roſe from her Seat, where ſhe ſat at ſome Diſtance, though in Sight, and (with Lowlineſs; yet withſuch Dignity and Grace, as whoever ſaw could not but wiſh ſhe would ſtay,) went forth among her Fruits and Flowers to ſee how they throve; for they were her Nurſery, budding and blooming under her Tendance and Care. Yet ſhe did not go, as not being delighted with ſuch Diſcourſe, or that her Ear was not capable of hearing Arguments upon the higheſt Subjects, but ſhe reſerv'd ſuch Pleaſure when ADAM ſhould relate it to her, when they ſhould be by themſelves; ſhe preferr'd her Huſband to be the Relater before the Angel, and choſe rather to aſk of him; ſhe knew he would mix his Diſcourſe with agreeable Digreſſions, and ſolve high Diſpute with conjugal Careſſes; for it was not Words alone from his Lips that pleas'd her. (When meet now Pairs ſo join'd in Love and mutual Honour?) She went forth with a Demeanour like a Goddeſs, and not unattended, for a Pomp of winning Graces waited on her as a Queen, and created Deſire in all Eyes, to wiſh to have her ſtill in Sight. And RAPHAEL made this benevolent Reply to the Doubt propos'd by ADAM:

I do not blame thee for enquiring or ſearching, for Heaven is as the Book of GOD ſet before thee, wherein thou may'ſt read his wond'rous Works, and learn his Seaſons, Hours, Days, Months, or Years. To attain this, if thou judge aright, it ſignifies nothing to know whether Heaven moves, or the Earth; the reſt the great Architect did wiſely to conceal from MAN or Angel; and not divulge his Secrets to be canvaſs'd by them, who ought only to admire: Or if they have a Mind to conjecture, he hath left his Fabrick of the Heavens to their Diſputes, perhaps to ſee the Weakneſs of their ſtrange Opinions hereafter; when they come to model Heaven, and to compute the Motions, Diſtance, and Situation of the Stars, how they will govern the mighty Frame; how build, unbuild, and contrive to ſave Appearances; (a) how incumber the Sphere with Centric and Excentric, with Cycle (b) and Epicycle (c), Orb (d) within Orb: Thus I gueſs already by thy reaſoning, who art to lead thy Offſpring, and ſuppoſeſt, that bright and greater Bodies ſhould not ſerve the leſſer that are not bright, nor run ſuch Journeys through Heaven, the Earth

(a) *Appearances*; *Fr. Lat.* An Aſtrolog. T. The Rulings, Motions, Places and Influences of the Planets. Here is a ſtrong and pleaſant Confutation of Judiciary Aſtrology, with ſome of its abſurd Terms, by way of a Digreſſion.

(b) *Cycle*; *Lat. Gr.* i. e. A *Circle*. An Aſtrol. T. A continual Revolution of Planets, which goeth on from the firſt Number to the laſt without any Interruption; and then returns to the laſt, as the *Cycle* of the Sun, &c.

(c) *Epicycle*; *Lat. Gr.* i. e. *A Circle above a Circle*. An Aſtrolog. T. A leſſer Circle, whoſe Center is in the Circumference of the greater Circle, i. e. one Cycle within another, or *Orb* in *Orb*, as Planets, having their Center different from the Center of the Earth, &c.

(d) *Orb*; *Fr. Lat.* An Aſtron. T. An hollow Sphere or Globe, uſed by Aſtronomers and Aſtrologers to demonſtrate the Motions, and Diſtances of Places. Globes or Spheres were firſt invented by *Archimedes*, an excellent Mathematician of *Sicily*, about *A. M.* 3730.

Earth all the while ſitting ſtill, and alone receiving the Benefit. Firſt conſider, that Greatneſs or Brightneſs does not imply Excellence: The Earth, though not gliſtering and being ſo ſmall in Compariſon of Heaven, may contain more Plenty of ſolid Good than the Sun, that though it ſhines is barren, whoſe Virtue works no Effect upon itſelf, but in the fruitful Earth; there his Beams, (which would be otherwiſe unactive) when they are receiv'd, firſt find their Vigour. Yet it is not to the Earth that thoſe bright Luminaries do their Office, but to thee, the Earth's Inhabitant: And for the wide Circuit of Heaven, let it ſpeak the high Magnificence of the Maker, who built ſo ſpaciouſly, and ſtretch'd out his Line ſo far, that MAN may know he dwells in an Edifice too large for him to fill; that he is lodg'd in a ſmall Partition; and that the reſt is ordain'd to Uſes beſt known to his Lord. Attribute the Swiftneſs of thoſe numberleſs Circles to his Omnipotence, that could add to material Subſtances Speed almoſt ſpiritual. Me thou wilt not think ſlow, who ſince the Morning ſet out from Heaven, where GOD reſides, and before Noon arriv'd in EDEN; a Diſtance not to be expreſs'd by any Numbers that have Name; but this I urge, admitting Motion in the Heavens, to ſhow that invalid which mov'd thee to doubt it; not that I affirm it to be ſo, though it ſeems ſo to thee, who haſt thy Dwelling upon Earth. GOD being minded to remove his Ways from human Senſe, plac'd Heaven ſo far from Earth, that if earthly Sight ſhould preſume to pry, it might err in Things that are too high, and gain no Advantage. What if the Sun ſhould be the Centre to the World, and other Stars, incited by their own and his attractive Virtue, move about him in various Circles? In ſix of them thou ſeeſt their wand'ring Courſe, ſometimes high, ſometimes low; then hid, then progreſſive; then going backwards, or ſtanding ſtill; (that is, in Appearance) and what if

ſeventh to theſe, this Planet the Earth (ſeemingly ſo ſtedfaſt) hath three (*e*) different Motions inſenſibly? Which elſe thou muſt aſcribe to ſeveral Spheres, mov'd contrarywiſe and with indirect Motions; or ſave the Sun his Labour, and that ſwift daily and nightly Revolution ſuppos'd inviſible about the Stars; which has no Need of thy Belief, if the Earth moving towards the Eaſt bring the Day, and her other oppoſite Part turning from the Sun meet Night: What if Earth's Light, ſent from the Earth through the wide tranſparent Air, be as a Star to the Moon, reciprocally enlightening her by Day, and her Inhabitants, (if Inhabitants are there) as ſhe by Night does this Earth? Thou ſeeſt her Spots like Clouds, and Clouds may rain, and Rain may produce Fruits in her ſoften'd Soil, allotted there for ſome to eat; and perhaps thou or thy Poſterity may diſcover other Suns communicating dazling Lights, and other Moons communicating weaker Lights, each Orb perhaps fill'd with living Inhabitants: For it remains very open to Diſpute, that ſuch a vaſt Part of the Univerſe ſhould be uninhabited by living Souls, and be deſart and deſolate, and ſerve only to ſhine; yet ſcarcely to contribute each Orb one Glimpſe of Light, when convey'd down ſo far as this habitable Earth, which again returns Light back to them. But whether theſe Things are thus, or not; whether the Sun, above all, riſe on the Earth, or Earth riſe on the Sun; or whether he begin his Road from the Eaſt, or ſhe advance her ſilent Courſe from the Weſt, do not thou be anxious to know Things which are hid from thee; but leave them to GOD above, and ſerve and fear him: Let him diſpoſe of other Creatures wherever he has plac'd them, as pleaſes him beſt; do thou enjoy what he hath given to thee, that is this PARADISE, and thy beautiful

(*e*) *Three*, i. e. The *Diurnal*, the *Annual* and the *Motion* on her own *Axis*.

beautiful EVE: Heaven is too high for thee to know what paſſes there; be humbly wiſe; think only of what concerns thee and thy Being; don't dream about other Worlds, what Creatures may live there, or if living there, what may be their State, Condition, or Degree: Reſt contented, that thus much hath been reveal'd to thee, not only Things belonging to this Earth, but many concerning the higheſt Heaven.

CHAP. II.

Adam *aſſents to the Advice of* Raphael, *and being ſtill deſirous to detain him, relates what he remember'd ſince his own Creation.*

BY the Speech of the Angel, ADAM being clear'd of all Doubts, made this Reply:

SERENE Angel! pure Intelligence of Heaven! how fully haſt thou ſatisfied, freed from Intricacies, and taught me to live the beſt and eaſieſt Way! not to interrupt the Sweets of Life with perplexing Thoughts, which GOD hath bid to keep far off from us, and not moleſt us; unleſs we ourſelves, with wandering Minds and vain Motions, ſeek them out: But the Soul or the Fancy is apt to rove uncheck'd, to which there is no Bound; 'till advis'd or taught by Experience, ſhe learn, that not to know at large of obſcure Things, full of Subtilty, and remote from Uſe, but to know that which lies before us in daily Life, is the firſt Wiſdom; what is more is but a Vapour, Emptineſs, or trifling, and renders us unpractis'd, unprepar'd, and ſtill to ſeek in Things that moſt concern us. Therefore let us deſcend from theſe high Subjects to thoſe of a lower Nature, and ſpeak of Things which are near to us, and of Uſe; whence

Mention may perhaps be made of ſomething, which by thy Permiſſion and wonted Condeſcenſion may not be unſeaſonable to enquire about.

I HAVE heard thee relate what was done before my Remembrance: Now hear me relate my Story, which perhaps thou haſt never yet heard, and the Day is not yet ſpent; 'till then thou ſeeſt how I contrive to detain thee, inviting thee to give Audience while I ſpeak; which I can only excuſe by ſaying, that I do it, only hoping to hear thy Reply. For I ſeem in Heaven while I ſit with thee, and thy Diſcourſe is ſweeter to my Ear, than the Fruit of the Palm-Tree (at the Hour of ſweet Repaſt) is to the Taſte, though pleaſant both to Hunger and Thirſt; that ſatiates ſoon and fills, but thy Words, endu'd with divine Grace, bring no Surfeit with their Sweetneſs. To whom thus RAPHAEL anſwer'd, with heavenly Meekneſs;

FATHER of MANKIND! think not that thy Lips are incapable of ſpeaking Things pleaſant to hear, or that thy Tongue is without Eloquence; for GOD hath alſo pour'd his Gifts abundantly on thee, and made thee both inwardly and outwardly his own fair Image: All Comlineſs and Grace attend thee, and form each Word or Motion; nor do we in Heaven think leſs of thee upon Earth, than of our own Fellow-Servant, and we gladly enquire into the Ways of GOD with MAN; for GOD we ſee hath honour'd thee, and ſet his Love upon MAN equal with the Angels: Therefore ſpeak on, for on the Day of MAN's Creation it befell that I was abſent, bound upon an obſcure and uncouth Voyage, out upon Excurſion towards the Gates of Hell, with many Legions of Angels, (for we had ſuch a Command) to ſee that none iſſu'd forth from thence, either as an Enemy or a Spy, while GOD was in his great Work; leſt he (incens'd

if

if ſuch bold Eruption had been made) might have mix'd Deſtruction with Creation: Not that they durſt attempt any ſuch Thing, without his Permiſſion; but he ſends us to execute his high Commands, (as being the Sovereign King) to exerciſe his Power, and inure us to ready Obedience: We found the diſmal Gates faſt ſhut, and ſtrongly barricaded; but long before we approach'd them, we heard a Noiſe far different from the Voice of Joy, loud Lamentations and furious Rage, the Effect of Torment: We return'd gladly up to Heaven before the Evening of the Sabbath, for ſo we had in Charge to do. But now begin thy Relation, for I attend, as much pleas'd with thy Words as thou art with mine.

So ſpoke the Angel, and thus in Reply ADAM: It is hard for MAN to tell how human Life began; for who knew himſelf Beginning? But Deſire ſtill to converſe longer with thee, firſt induc'd me to ſpeak. ----- I found myſelf lying upon the Graſs, as if new wak'd from ſound Sleep, and in a gentle Sweat, which the Sun ſoon dry'd with his Beams. Strait I turn'd my wond'ring Eyes towards Heaven, and gazed a-while at the ſpacious Sky; 'till rais'd by quick Motion, I ſprung upward, (as naturally deſirous, and endeavouring to go thither) and ſtood upright upon my Feet: Round about me I ſaw Hills, Dales, Woods, and running Streams, and by theſe, Creatures that liv'd and mov'd, and walk'd or elſe flew; Birds were ſinging on the Branches, all Things look'd pleaſant and full of Sweetneſs, and my own Heart overflow'd with Joy. Then I conſider'd myſelf, and ſurvey'd me, Limb by Limb; ſometimes I walk'd, ſometimes, as lively Vigour prompted me, I ran; but I knew not who I was, or where, or from what Cauſe; I try'd to ſpeak, and immediately I ſpoke; my Tongue could readily name whatever I ſaw. Thou Sun, ſaid I, fair Light! and Thou, the enlighten'd

Earth! ſo freſh and fine! ye Hills, and Vallies! ye Plains, Woods, and Rivers! and ye that live and move, all ye fair Creatures! tell me (if ye ſaw) how I came here? ---- Not of myſelf. ---- Then by ſome great Maker, pre-eminent in Goodneſs, and in Power: Tell me, how I may know him, how adore him, from whom I have this Power of Motion and this Life, and feel that I am happier than I yet know. While I call'd thus and wander'd, I did not know whither, from the Place where I firſt drew Breath, and firſt beheld this happy Light, and none returning Anſwer, I ſat me down penſive on a green ſhady Bank, cover'd with Flowers; there gentle Sleep firſt came upon me, and with ſoft Oppreſſion ſeiz'd my drowzy untroubled Senſes, (though I then thought I was paſſing to my former State, that I was going to become again inſenſible, and forthwith be in a State of Diſſolution) when ſuddenly there appear'd to me a Dream, which gently mov'd my Fancy to believe, that I yet had Being, and liv'd. Methought there came one of divine Shape, and ſaid to me, "ADAM! "thy Habitation wants thee; riſe, firſt MAN, and "ordain'd firſt Father of innumerable MEN! I come "(call'd by thee) to be thy Guide to thy prepar'd "Seat, which is the Garden of PARADISE." Saying this, he took and rais'd me by the Hand, and over Fields and Waters, in the Air, as it were wafting me along, without ſtopping, at laſt led me up to a woody Mountain, upon whoſe high Top was a Plain, a wide Circuit incloſ'd, planted with all Manner of goodly Trees, having many Walks and Bowers, in Compariſon of which what I ſaw upon Earth before ſcarcely ſeem'd pleaſant: Every Tree was loaded with the faireſt Fruit, that hung tempting to the Eye, and mov'd in me a certain Appetite to gather of it and eat; whereon I wak'd, and found all real before my Eyes, as the Dream had in a lively Manner repreſented to me. Here I had began to wander

again,

again, had not he, who was my Guide up hither, appear'd from among the Trees; it was GOD himſelf. ---Rejoicing, but with great Awe and Submiſſion, I fell down in Adoration at his Feet: He rais'd me up gently, and mildly ſaid; "Whom thou ſought'ſt I "am, the Author of all this thou ſeeſt, above, or "beneath, or round about thee. I give thee this "PARADISE, account it thine, to till and keep it, "and eat the Fruits of it with chearful Heart; eat "freely of every Tree that grows in the Garden; "fear no Scarcity here: But of the Tree, whoſe O-"peration brings the Knowledge of Good and Evil, "which I have ſet as the Pledge of thy Faith and O-"bedience in the Middle of the Garden, and cloſe by "the Tree of Life, (remember what I warn thee!) ſhun "to taſte it, and ſhun the bitter Conſequence; for "know, the Day that thou eateſt thereof, tranſgreſſing "my ſole Command, thou ſhalt aſſuredly die: From "that Day take Mortality; loſe this happy State, "and be expell'd from hence into a World of Woe "and Miſery."-----He pronounc'd the ſevere Prohibition ſternly, which yet reſounds dreadfully in mine Ear, though it be in mine own Choice, not to incur the Penalty of Diſobedience: But ſoon again clearing his Aſpect, he thus renew'd his gracious Purpoſe, and ſaid; "Not only this PARADISE, but to thee and "thy Race I give all the Earth; poſſeſs it as Lords, "and alſo all the Things that live therein, or in Sea, "or Air: In Sign of which, behold every Bird and "Beaſt after their Kinds: I bring them to thee, that "they may from thee receive their Names, and pay "thee Homage with low Subjection: Thou may'ſt "underſtand the ſame of Fiſh, that reſide in the Wa-"ters, and are not brought hither, ſeeing they can-"not change their Element, nor live in the thin "Air." As he ſpake thus, every Bird and Beaſt came towards me in Pairs; the Beaſts creeping near the Ground and fawning, and the Birds flying low:

I nam'd them as they paſs'd, and GOD endued my ſudden Apprehenſion with ſuch Knowledge, that I underſtood all their Natures; but in all theſe, methought, I did not find what I wanted; and thus I preſum'd to ſpeak to the divine Preſence:

BY what Name, or how may I adore Thee, for Thou being above all theſe, above MANKIND, or any Thing higher than MANKIND, art far above any Name that I can give Thee, Great Author of this Univerſe, and all this Good to MAN? For whoſe well Being ſo fully and ſo liberally thou haſt provided all Things. But I ſee none who partakes theſe Bleſſings with me: What Happineſs is there in Solitude? Or what Enjoyment can there be alone? Or enjoying all Things what Contentment can be found?

THUS much I ventur'd to ſay, and GOD made me this Reply: What is it thou calleſt Solitude? Are not the Earth and Air full of various living Creatures, and all theſe ready at thy Command, to come and play before thee? Doſt not thou underſtand their Language and their Ways? For they alſo know, and reaſon in a Manner not to be contemn'd. Thy Dominion is large, do thou be contented to govern, and paſs thy Time away with Pleaſure among the Creatures.

THUS ſpake the univerſal LORD of all, and ſeemed in ſuch Manner to give out his Order: When I, emploring Leave to ſpeak, and humbly begging that I might not offend, made this Reply:

HEAVENLY Power! let not my Words make thee angry, let my MAKER be propitious while I ſpeak! Haſt Thou not created me here, and made me thy Subſtitute, and ſet theſe inferior Creatures far beneath me? What Harmony, what Society, or

true

true Delight, can ſubſiſt between Unequals? For all Happineſs muſt be mutual, given and receiv'd in due Proportion; but where there is a Diſparity, one affectionate and the other indifferent, the Society agrees not well with either, but ſoon grows tedious to both: I ſpeak of Fellowſhip fit to partake in all rational Delights, which is that I ſeek, in which Brutes cannot be conſorted with MAN; they can rejoice with each other, the Lion with the Lioneſs, as being fitted to that End: But it is not ſo with Bird and Beaſt, nor Fiſh and Fowl with one another, as being of quite different Species; neither can the Bull ſo well converſe with the Ape; (o) much worſe then, and leaſt of all, can MAN converſe with Beaſt.

TO which the ALMIGHTY, not diſpleas'd with my Words, anſwer'd: ADAM! I ſee thou propoſeſt to thyſelf a nice and refin'd Happineſs, in the Choice of thy Aſſociates, and though ſurrounded with Pleaſure, wilt taſte no Pleaſure, as being without Compation. What then doſt thou think of me, and of this my State? Do I ſeem to thee ſufficiently poſſeſt of Happineſs, or not, who am alone from all Eternity? For I know none, either ſecond to me or like me; much leſs equal to me. How then have I any to hold Converſation with, except with the Creatures I have made, and all thoſe are infinite Degrees inferior to me, more than what the loweſt of the other Creatures are to thee?

HERE he left off ſpeaking, and I lowly and ſubmiſſively reply'd: Supreme LORD of all human Thoughts

(o) *Ape*; *Sax.* A Monkey; nearest to the human Species of all other Animals: But the *Baboons* and *Monkeys* have Tails, which the *Ape* wants. It is the Mimic of Mankind: The Antients believed this Creature came nearest to the Reſemblance of Man and Woman. There are ſeveral Sorts of them; *Chimpanze* found lately in *Africa*, comes nearer by far to the Reſemblance of Man and Woman.

Thoughts fall ſhort to attain the Heighth and Depth of thy eternal Ways: In Thee is found no Deficiency, for Thou in thyſelf art perfect: But MAN is not ſo, only in Degree; which is the Cauſe that he deſires by Converſation with his Like, to help his Defects, or give Comfort. There is no Need that Thou ſhould'ſt propagate, who art already infinite; and though but ONE, art through all Numbers: But MAN is to beget Like of his Like, and multiply his Image, which requires collateral Love, and ſtricteſt Amity. Thou although alone, art beſt accompanied with Thyſelf in thy own Secrecy, and doſt not ſeek ſocial Communication, yet at thy own good Pleaſure canſt highly dignify thy Creatures, and raiſe them up to what Degree of Union or Communion Thou wilt. I by converſing with the Brutes, cannot elevate their Natures, nor find any Complacence in their Ways.

THUS I ſpoke, being by Permiſſion emboldened to uſe ſuch Freedom, and found Acceptance; which from the gracious divine Voice obtain'd this Anſwer: ADAM! thus far I was pleas'd to try thee, and find thee knowing not only of Beaſts, (to which thou haſt given right Names according to their Natures) but of thyſelf; expreſſing well the free Spirit within thee, which is my Image, and not imparted to the Brutes; whoſe Fellowſhip therefore being improper for thee, there was good Reaſon that thou ſhould'ſt freely diſlike it; keep ſtill in the ſame Mind: I, before thou ſpakeſt, knew well that it was not meet for MAN to be alone; and no ſuch Company as thou then ſaweſt, was intended for thy Converſation, but only brought for Trial, to ſee how thou could'ſt judge of what was meet and fit. What I bring thee next be aſſur'd ſhall pleaſe thee; for it ſhall be thy Likeneſs, thy fit Help, thy other Self, and exactly according to the Wiſh and Deſire of thy Heart.

CHAP.

CHAP. III.

Adam *relates his firſt Meeting and Nuptials with* Eve; *his Diſcourſe with the Angel.*

HE ended here, or elſe I heard him no longer; for now my earthly Being overpower'd by his heavenly Nature, which it had long ſtood under, ſtrain'd to the Heighth in celeſtial and ſublime Conference, ſunk down, as dazled and ſpent with an Object too bright for human Senſe; and I ſought Relief from Sleep, which inſtantly fell upon me. Tho' my Eyes were clos'd, yet my Fancy kept waking, by which (being abſtracted as in a Trance) methought though I was ſleeping where I lay, I ſtill ſaw the glorious Shape before whom I ſtood when I was awake, who ſtooping down, open'd my Left Side, and took out from thence a Rib, warm with cordial Spirits, and the Life-Blood freſh ſtreaming: The Wound though it was wide, he ſuddenly fill'd up with Fleſh and heal'd. He form'd and faſhion'd the Rib with his Hands, and under his forming Hands there grew a Creature like MAN, but of different Sex, ſo lovely fair, that what ſeem'd fair in all the World now ſeemed mean, or ſumm'd up and contain'd in her and her Looks; which from that Time infus'd Sweetneſs into my Heart never felt before, and into all Things inſpir'd the Spirit and Delight of Love. She diſappear'd, and left me! I wak'd to find her, or for ever to lament her Loſs, and abjure all other Pleaſures: When out of Hope to ſee her more, behold ſhe appear'd not far off! juſt ſuch as I had ſeen her in my Dream; adorn'd with every Thing that Heaven or Earth could beſtow upon her, to make her amiable: On ſhe came, led (though he was not viſible) by her heavenly MAKER, and guided by his Voice; not uninform'd of nuptial Sanctity, and the Rites of Marriage;

riage: Grace was in all her Steps, Beauty like the Stars of Heaven in her Eyes, and in every Geſture, Love and Dignity. I overjoy'd, could not help crying out aloud; "Bounteous and good Creator! Thou "haſt fulfill'd thy Words! Thou Giver of all Things "fair, but this is the faireſt of all thy Gifts! nor "doſt Thou envy the Happineſs of thy Creatures. I "now ſee myſelf before me, the Bone of my Bone, "and the Fleſh of my Fleſh. Her Name is WO-"MAN, (f) extracted from MAN: For this Cauſe "MAN ſhall leave his Father and Mother, and they "ſhall be one Fleſh, and one Heart, and one Soul."

SHE heard me ſpeak thus; and though led on by GOD himſelf, yet her Virtue, Innocence, Virgin-Modeſty, and the Conſciouſneſs of her own Worth, (that would be courted, and not be won unſought; not forward, but retiring back the more deſirable) or, to ſay all, Nature herſelf (though ſhe was quite free from Thought of Sin) wrought in her ſo, that ſeeing me ſhe turn'd away: I follow'd her; ſhe knew what was Honour, and with yielding Majeſty approv'd the Pleading of my Reaſon. —— I led her blushing to the nuptial Bower: On that Hour all fortunate Stars ſhed their kindeſt Influence; the very Earth, and every Hill gave Signs of Joy; the Birds, the freſh Gales, and the gentle Winds carried it through the Woods, and as they flew ſcatter'd Odours from aromatic Shrubs, 'till the Nightingale began to ſing our Eſpouſals, and the Evening Star appear'd for the Bridal Lamp.

THUS I have told thee all concerning my State, and continued my Story to the Sum of earthly Happineſs

(f) *Woman*; *Sax.* q. *The Womb of Man*, or the *Woe of Man*; becauſe of the Sin and Miſery ſhe has brought upon Man.

pineſs which I enjoy; and I muſt confeſs to find indeed in every Thing elſe Delight; but ſuch as, whether us'd or not, works no great Change, nor vehement Deſire in the Mind; I mean theſe Delicacies of Taſte, Sight, and Smell, ſuch as Herbs, Fruits, and Flowers, pleaſant Walks, and Melody of Birds; but far otherwiſe in Regard to EVE, on whom I look with Tranſport, and whom I with Tranſport touch: Here I firſt felt Paſſion, ſuperior to all Enjoyments elſe, and am unmov'd, except by this ſtrange Commotion, finding myſelf only weak here, and unable to ſtand againſt the powerful Charm of Beauty. Whether Nature fail'd in making me, and left ſome Part of me not Proof enough to ſuſtain ſuch an Object; or making of her out of my Side, perhaps took more than enough, and Part of my Strength from me, at leaſt, beſtow'd upon her too much Ornament, taking great Care to finiſh her as to the outward Show, but leſs exact as to her Mind; for I well underſtand in the firſt Deſign of Nature, that in the Abilities and Powers of the Mind, which excell all outward Forms, ſhe is the inferior; in her outward Form alſo leſs reſembling his Image who made both, and leſs expreſſing the Character of that Dominion given over other Creatures. Yet when I approach her Lovelineſs, ſhe ſeems ſo abſolutely compleat in herſelf, and ſo well to know her own proper Parts, that whatever ſhe wills to ſay or do, ſeems moſt virtuous, moſt diſcreet, wiſeſt and beſt; all higher Knowledge loſes its Value in her Preſence, and Wiſdom in Diſcourſe with her, ſhews like Folly: Authority and Reaſon wait upon her, as one deſign'd firſt, and not made occaſionally afterwards: And (to ſum up all) Greatneſs of Mind and Nobleneſs appear lovely in her, and create an Awe about her, as if ſhe was guarded by Angels. To whom the Angel, with a contracted Brow, made this Reply:

Do not thou preſume to accuſe Nature, ſhe hath done her Part; do thou but thine: Be not diffident of Wiſdom; Wiſdom will not deſert thee, if thou doſt not diſmiſs her, when thou haſt moſt Occaſion to have her near thee; by attributing too much to Things leſs excellent. For what is it thou admireſt ſo? What is it ſo tranſports thee? An Outſide? Fair, no Doubt, and very well worthy thy cheriſhing, honouring, and loving; but not worthy thy Subjection. Conſider her with thyſelf, then value both: Oftentimes nothing is more profitable than Self-eſteem, grounded upon a juſt and well-manag'd Right: The more of that thou learneſt to know, the more ſhe will acknowledge thee to be her Head, and yield all her Appearances of Wiſdom to Reality: She was made ſo beautiful for the Sake of thy Delight; ſo awful, that thou mighteſt with Honour love her, who, if thou foregoeſt thy Wiſdom, will ſee and perhaps triumph over thy Weakneſs. But if that Senſe of Touch, whereby MANKIND is propagated, ſeem to thee ſuch a dear Delight beyond all other; think that the ſame is vouchſaf'd to Cattle, and every Beaſt; which would not be made common to them, if there were any Thing in the Enjoyment of it, to ſubdue the Soul of a MAN, or move him to Paſſion: What thou findeſt in the Society of EVE above this, that is attractive, human, and rational: Do thou ſtill love; for in loving thou doſt well, but not in ſubjecting thyſelf to Paſſion, wherein true Love does not ſubſiſt. Love refines the Thoughts, and enlarges the Heart, hath his Seat in Reaſon, and acts by Choice: Love is the Scale by which thou may'ſt aſcend to Heaven, but not when ſunk in carnal Pleaſure; for which Reaſon there was no Companion found thee among the Brutes. To whom ADAM, half aſham'd, made Anſwer:

NEITHER

NEITHER her Outſide, which is form'd ſo fair, nor any Thing in Procreation, which is common to all Kinds, (though I think of the Marriage-Bed with a higher and more myſterious Reverence) delight me ſo much as thoſe graceful Actions, thoſe many Decencies, that daily reſult from all ſhe does and ſays; mix'd with Love and ſweet Compliance, which declare an unfeign'd Union of Mind, or that there is in us both but one Soul; which Harmony in a wedded Pair, is more grateful than Muſick to the Ear. Yet theſe ſubject me not; I diſcover to thee what I feel inwardly from thence, but I am not therefore overcome: I meet with various Objects, variouſly repreſented through the Senſes to the Mind; yet ſtill being free, I approve the beſt, and follow what I approve. Thou blameſt me not to love, for thou ſay'ſt that Love leads up to Heaven, that it is both the Way and the Guide; then bear with me, if what I aſk is lawful: Do not the Spirits of Heaven love? How do they expreſs it? Is it only by their Looks? Or do they mix their pure Emanations? Do they touch by Influence, or ſenſibly as we do one another?

TO whom the Angel, with a Smile that glow'd roſy upon his Face, (the proper Hue of Love) made Anſwer: Let it ſuffice thee, that thou knoweſt that we are happy, and without Love there is no Happineſs. Whatever thou enjoyeſt pure in the Body, (and thou wert created pure) we enjoy more eminently; and find no Obſtacle, no excluſive Bars of Joint, Membrane, or Limb: If Spirits embrace, they mix totally; eaſier than Air with Air; Union and Commixture of pure with pure; alike kindled with Deſire; nor need any of the reſtrain'd Conveyances of the Senſes or Paſſions, as Fleſh does with Fleſh, or Soul with Soul. But I can now ſtay no longer; for the Sun is ſetting in the Weſt, which is my Signal to

depart. Be ſtrong, live happy, and love! but firſt of all love him, whom to love rightly is to obey, and keep his great Commandment: Take Heed, leſt Paſſion ſhould ſway thy Judgment to do any Thing, which elſe Free-will would not admit of. The Happineſs or Unhappineſs of thee and all thy Poſterity is plac'd in thee: Beware! I, and all the Bleſt above, ſhall rejoice to ſee thee perſevere in Obedience. Stand faſt; it lies free in thy own Election, to ſtand or fall: Having Power ſufficient within, ſeek no Help elſewhere, and repel every Temptation to tranſgreſs.

SAYING this, he aroſe; and ADAM thus follow'd him with Thanks: Since the Time of thy Departure is come, go, heavenly Meſſenger, and Gueſt ſent from him whoſe ſovereign Goodneſs I adore! Thy Condeſcenſion hath been very gentle and affable to me, and ſhall ever be honour'd with grateful Remembrance: Continue ſtill to be good and friendly to MANKIND, and return hither often.

SO they parted; the Angel flying up to Heaven, and ADAM to his Bower, to ſeek for EVE.

The End of the EIGHTH BOOK.

THE

THE NINTH BOOK OF PARADISE LOST.

The ARGUMENT.

SATAN *having compass'd the Earth, with meditated Guile returns, as a Mist, by Night into* Paradise, *and enters into the Serpent sleeping.* Adam *and* Eve *in the Morning go forth to their Labours, which* Eve *proposes to divide in several Places, each labouring apart:* Adam *consents not, alledging the Danger, lest that Enemy, of whom they are forewarn'd, should attempt her alone:* Eve *loath to be thought not circumspect or firm enough, urges her going apart, the rather desirous to make Tryal of her Strength, and* Adam *at last yields. The* Serpent *finds* Eve *alone, approaches and speaks to her, with many Wiles and Arguments; induces her to taste the* Tree of Knowledge *forbidden: She resolves to impart thereof to* Adam. Eve *brings of the Fruit to* Adam, *he eats also, the Effects thereof on them both.*

CHAP. I.

Satan *having compaſs'd the Earth, with meditated Guile returns by Night into* Paradiſe, *and enters into the Serpent ſleeping.*

HEnceforward I ſhall have no more to relate of GOD or Angel ſitting an indulgent and familiar Gueſt with MAN, as with his Friend, partaking with him in his Repaſt, and permitting him the while to diſcourſe innocently without Blame. Now I muſt change to mournful Subjects; foul Diſtruſt, and diſloyal Breach of Duty; Revolt and Diſobedience on the Part of MAN, and on the Part of alienated Heaven, Diſtance, Diſlike, Anger, juſt Rebuke, and Judgment pronounc'd, that brought into this World all our Woe; that brought in SIN and DEATH, and all thoſe bitter Evils that bring DEATH on. This is a Theme of Sorrow; yet the Subject is great, and more heroic than the Anger of ACHILLES, *(a)* or Rage of TURNUS, *(b)* or that of NEPTUNE, *(c)* or JUNO, which ſo long perplex'd the

(a) Achilles; *Lat. Gr.* i. e. *Without a Lip*; which was burnt, when he was an Infant: Or, free from Pain: Becauſe he was made invulnerable, by being dipt all over in the River *Styx*, except the Heel, by which his Mother held him. The Son of *Peleus*, King of *Theſſaly*, and *Thetis*, Goddeſs of the Sea; the moſt valiant of all the *Grecian* Heroes, that went to the Siege of *Troy*. After many heroic Actions he was ſlain by *Paris*, being ſhot in the Heel.

(b) Turnus; *Rutil.* An antient King of the *Rutilians*, who were old Inhabitants of *Italy*, long before the *Latins*. He was a brave Champion; but at laſt engaging with *Æneas*, for the Sake of *Lavinia*, was ſlain by him in a Duel; as *Livy*, *Florus*, *Juſtin*, and *Virgil* relate, which many learned Authors have confuted ſince.

(c) Neptune; *Lat. Gr.* i. e. *A Waſher*; or from *Nephtin*, *Heb.* and *Egypt*, i. e. *Maritimi*: Hence

the GREEKS and TROJANS; *(d)* though theſe Arguments employ'd the Pens of the two great Poets HOMER and VIRGIL: If I might but obtain of Heaven a Stile, anſwerable to what I have to treat of; or might be viſited by that Spirit, that often dictates when I am ſlumbering, and inſpires me unpremeditated on ſuch high Matters; on which I have had long Intention to write, beginning late, and being long in Choice of a Subject; not taking Delight in writing of Wars, which have hitherto been the only Arguments held in Eſtimation; to relate tedious and feign'd Battles, fought by feign'd Knights; (at the ſame Time leaving unmention'd the better Fortitude of Patience and heroic Martyrdom) or to deſcribe Races and Games, Tilting *(e)* Furniture, and Tinſel Trappings of gorgeous Knights at Jouſt and Tournament; *(f)* then deſcribing Feaſts, ſerv'd up in Voluptuouſneſs and

Hence *Naphtuchim*, a Colony of the *Egyptians* deſcended from *Mizraim*, who ſettled upon the Coaſts of the *Mediterranean* Sea, *Gen.* 10. 13. Whence the *Greeks* feigned this Fable of *Neptune*, the God of the Sea: And under this Fable is included *Japhet*, the eldeſt Son of *Noah*; becauſe the Iſlands and Continent of *Europe*, lying upon the *Mediterranean* Sea, fell to his Share. So the Antients preſerved the Memory of *Japhet*, under this and other Diſguiſes.

(d) Troy; from *Tros*, one of its Kings, who enlarged it; an antient City of *Phrygia* in the leſſer *Aſia*, 3 Miles from the *Egean* Sea, on the River *Xanthus*, near M. *Ida*. It was founded by *Dardanus*, A. M. 2574. *Troy* had only ſeven Kings, *viz. Teucer*, *Dardanus*, *Erycthonius*, *Tros*, *Ilus*, *Laomedon*, and *Priamus*, under whom it was burnt and razed by the *Grecians*, after a Siege of ten Years; about *A. M.* 2766, 432 Years before the Building of *Rome*, 317 Years after it's firſt Founding, and 1183 before *Chriſt*. There were no Monuments of it to be ſeen in *Strabo*'s Time, and he lived in the Reign of *Tiberius* the Emperor. The *Trojans* made divers Colonies upon the *Mediterranean* Sea.

(e) Tilting; *Sax. O. E.* The Running of armed Men on Horſeback, one againſt another, with Spears. A Diverſion much practiſed among the Antients, and firſt uſed at the old *Nemæan* Games in *Greece*.

(f) Tournament, *Fr. Ital.* i. e. *A Turning Round*; a Concourſe. A *Milit.* Diverſion. Turning, juſtling and fighting on Horſeback.

State; which are Things too mean to merit the Name of heroic. Neither ſkill'd nor ſtudious concerning ſuch Things, I leave them for this higher Argument, which is of itſelf ſufficient to lay Claim to that Name; unleſs the World be in its Decay, or Years, or Coldneſs of Climate hinder me from being rais'd high enough to treat of it properly; nor could I attempt it without the Aſſiſtance of the divine Spirit.

IT was now dark Night, when SATAN, who but lately fled out of EDEN before the Threats of the Angel GABRIEL, now, having meditated more Fraud and Malice, and being bent on the Deſtruction of MAN, (not regarding what might happen to fall heavier on himſelf) return'd again without Fear about Midnight from compaſſing the Earth; fearful of being diſcover'd, if he appear'd by Day, ever ſince URIEL the Angel who was Regent of the Sun, diſcover'd his Entrance, and forewarn'd the Cherubim that kept their Watch. When he was driven from thence full of Anguiſh, he kept in Darkneſs the Space of ſeven ſucceſſive Nights; three Times he went round the Equinoctial Line; four Times he croſs'd towards the Poles obliquely, ſtill to avoid the Sun; in which Time he had travers'd the whole Globe: On the eighth Night he return'd to EDEN, and on the Side, where the Entrance ſeem'd moſt difficult and therefore was left unwatch'd, by Stealth found an unſuſpected Way. There was a Place, which now is not, nor has been ſince the Fall of ADAM, where the River TIGRIS (g) ſhot into a Gulph under Ground to the

(g) *Tigris.* A *Perſian* and *Median* Word; from the *Heb.* i. e. An Arrow or Dart; becauſe of the Rapidity of its Courſe. Therefore *Dionyſius* calls it the moſt rapid of all Rivers in the World; *Per.* v. *Line* 778. It riſeth in Mount *Ararat* or *Niphates* in *Armenia*, parts *Meſopotamia* and *Aſſyria*, runs by *Babylon*, and a little below *Bagdad* joins the *Euphrates*. In Holy Writ

the Foot of PARADISE, 'till Part of it roſe a Fountain near the Tree of Life; SATAN threw himſelf into the River, and roſe up (involv'd in a Miſt) with the Fountain into PARADISE, then thought where to conceal himſelf: He had ſearch'd Sea and Land, from EDEN over to PONTUS, and from MÆOTIS *(h)* up beyond the River OBY, *(i)* downward as far as the South Pole; and in Length Weſt, from ORONTES to the Iſthmus of DARIEN, *(k)* that ſtops the SOUTH-SEA, and joins the North and South AMERICA, and from thence he had journey'd as far as INDIA. Thus he roam'd over all the World, with ſtrict Search and deep Inſpection, conſidering every Creature, which of them might beſt ſerve his wily Pur-

Writ it is called *Hiddekel*, or *Chiddekel*, which comes from *Chadda*, i. e. *Sharp*, and *Cal*, i. e. *Swift*, because it flows from the high Mountains of *Armenia*; *Heb.* i. e. *Swiftneſs*, Gen. 2.24. *The great River Hiddekel*, Dan. 10. 4. Now *Tigirl* by the *Turks*, according to their corrupt Pronunciation.

(h) Mæotis; *Lat. Gr.* i. e. *The Mother or Nurſe of the Sea*; becauſe it is the Source or original Spring of the *Pontus*. It is a Lake on the Coaſt of *Crim-Tartary*, into which the River *Tanais* runneth, and parts *Europe* from *Aſia*, on that Side. In the deepeſt Parts it is not above 18 Foot.

(i) Oby, by a Fig. of *Gram.* In *Lat. Obba*, or *Obius*; *Perſ. Tatar. Extenſion, Wideneſs*; becauſe it is a broad River. A vaſt River, which parts *Siberia* and *Tatary* from *Ruſſia*. It riſes from the Lake *Oſtroy Teleſkoy*, or *Altun Nur*, bears at firſt the Name of *By*, and does not take that of *Oby*, till after it has received the Waters of the River *Chatun*, 20 Leagus from *Teleſkoy*; then it runs directly North, and empties itſelf about the 65th Degree of North Latit. into the Guba *Taſſa Koya*, from thence into the *Icy Sea* in ſix Months, over againſt *Nova Zembla*, after a Courſe of 500 *German* Leagues. The *Ruſſians*, ſince they conquered *Siberia*, have built about 12 fine Towns or Forts upon it, to overawe the *Tatars*. About 150 Leagues from the Source it is half a League broad, and conſtantly increaſes in Depth and Breadth, and abounds with Plenty of all Manner of Fiſh.

(k) Darien; *American*. A Neck of Land 18 and in ſome Places no more than 12 Leagues over from Eaſt to Weſt, upon the River *Darien*, between the Gulph of *Mexico* and the *South Sea*: Therefore the *Spaniards* attempted to cut it, but they could not perfect it. It joineth *North* and *South America*.

poſes; and he found the Serpent to be the ſubtleſt Beaſt of all the Field. After much Irreſolution and Conſideration, he at laſt choſe him; thinking him a fit Inſtrument of Fraud, in whom he might enter, and hide his dark Deſigns from the moſt piercing Sight: For in the ſubtle Serpent, whatever appear'd might paſs without Remark, and be thought to proceed from his natural Wit and Cunning; which obſerv'd in other Beaſts, might raiſe a Suſpicion of diabolical Power, acting within beyond the Senſe of Brutes. Therefore he made this Reſolution, but firſt ſtung with inward Grief, he burſt out into this paſſionate Complaint:

O EARTH, how like art thou to Heaven! if not more juſtly preferr'd to it; a Seat worthier of Gods, as being built with ſecond Thoughts, improving upon the old Plan! for what God would build worſe than he had done before? 'Tis a terreſtrial Heaven, attended on by other Heavens, that move round it and ſhine; yet bear their bright Lights above Lights for that alone, as ſeeming there to center the Influence of all their precious Beams: As GOD is Centre in Heaven, and yet extends to all; ſo that being as in the Centre, receives Virtue from all thoſe Orbs; for here, and not in themſelves, appear all their known Efficacy, productive of Herb, Plant, and the nobler Birth of Creatures, animated with vegetative, ſenſitive, and rational Life, which all are ſumm'd up and meet in MAN! With what Delight (if I could have Joy in any Thing) could I inhabit here? Where there is a ſweet Change of Hill and Valley, Rivers, Woods, and Plains, with Land and Sea, and Foreſt, and Rocks, and Caves: But I can find no Place of Eaſe or Refuge in any of theſe; and the more I ſee of Pleaſures about me, ſo much the more Torment I feel within me, that by Compariſon makes Hell appear more intolerable: All Good to me becomes a Curſe,

and

and my State would be ſtill much worſe, were I in Heaven. But I neither ſeek to dwell here, nor in Heaven, except I could overcome him, who is now ſupreme there: Nor have I any Hope to make myſelf leſs miſerable by what I ſeek, but only to make others as I am, though worſe ſhould be multiply'd and heap'd upon me: For I find no Eaſe to my relentleſs Thoughts but in Deſtruction: If I can deſtroy him, or win him (for whom all this was made) to do what may cauſe his own Deſtruction, all this will follow with him of Courſe, as being link'd to him in Joy or Miſery: In Miſery be it then, that Deſtruction may ſpread over all. Among the Infernal Powers, Glory ſhall be given to me alone, to have marr'd what he, who is ſtil'd ALMIGHTY, continued ſix Days and Nights in making; and who knows how long before he had been contriving it? Though perhaps it has been ſince I in one Night, ſet almoſt half the Angels free from inglorious Servitude, and left the Throng of his Worſhippers ſomething thinner. He to be aveng'd, and to repair his Numbers, which I had thus leſſen'd, determin'd to advance into our Room, a Creature form'd of the Earth, and endow him (though rais'd from ſuch a baſe Original) with thoſe heavenly Perfections, which once were ours: This he has done, either in greater Spite to us, advancing ſuch low Creatures to ſuch high Dignity; or elſe his Power, which he had of old, to create Angels is ſpent: (if at leaſt he ever did create them, which who knows?) What he decreed, that he effected; he made MAN, and built for him this magnificent World, gave him the Earth for his Seat, and pronounc'd him Lord; and (Oh! what an Indignity was that!) ſubjected Angels to be his Servants, and to watch and tend upon an Earth-born Charge. I dread the Vigilance of thoſe who keep Guard over them, and to avoid it, thus wrapp'd up in an obſcure Miſt of Midnight Vapours, I glide and pry in every Buſh

and

and Bramble, where I may by Chance find the Serpent aſleep; in whoſe Shape I may hide me, and the dark Deſign I bring with me. Oh foul Downfall indeed! that I, who once contended to ſit the higheſt with Gods, am now forced into a Beaſt, and mix'd with beſtial Slime to become incarnate, and inform the Body of a Brute, that before aſpir'd to the Height of Deity! But what will not Ambition and Revenge deſcend to? They who aſpire too high muſt ſtoop as low, and firſt or laſt lay themſelves liable to the baſeſt Things. Revenge, though ſweet at firſt, ſoon becomes bitter, and recoils back upon itſelf: Let it, I care not, ſo it ſtrikes him ſure, who next to the King of Heaven provokes my Envy, this new Favourite, this Man of Clay, this Son of Deſpite, whom the more to ſpite us, his Maker has rais'd from the Duſt: Then Spite is beſt paid with Spite.

So ſaying, creeping low like a black Miſt through every Thicket, he held on his Midnight Search, where he hop'd ſooneſt to find the Serpent: He ſoon diſcover'd him, faſt aſleep, rowl'd round and round, with his Head in the Middle, full of Subtilty; not yet in horrid Shades or a diſmal Den, (for there were as yet no ſuch Things) but he ſlept upon the Graſs, without Fear or without being fear'd, for now no Creature was hurtful. The Devil enter'd in at his Mouth, and poſſeſſing his brutal Senſe, ſoon inſpir'd his Underſtanding with his own Spirit; but not diſturbing his Sleep, lay cloſe, waiting for Morning.

CHAP.

CHAP. II.

Adam *and* Eve *in the Morning go forth to their Labours, which* Eve *propoſes to divide in ſeveral Places, each labouring apart:* Adam *endeavours to diſſuade* Eve *therefrom; but not prevailing, at length conſents.*

NOW when it began to be Morning in EDEN, and the Flowers open'd and breath'd their Morning Incenſe; when all Things that the Earth produces, proving the Wiſdom of the great CREATOR, ſilently praiſe him; ADAM and EVE came forth, and join'd their vocal Worſhip: That done, they partake of all the Bleſſings with which they were ſurrounded, ſweeteſt Scents, and freſheſt Air; then conſult, how they may that Day do all the Work in the Garden, there was for them to do; (for their Work much outgrew the Diſpatch of their two Labours) and EVE thus began to ſpeak to her Huſband:

ADAM! we may ſtill labour on to dreſs this Garden, to tend the Plants, Herbs, and Flowers, which is the pleaſant Taſk enjoin'd us, but 'till more Hands aſſiſt us, the Work grows under our Hands, and what we lop off by Day, as being over-grown, or prune, or prop, or bind up, in one Night or two ſprings forth again, and grows wild. Now therefore give thy Advice, or firſt hear what Thoughts preſent to my Mind: Let us divide our Labours; do thou go where thy own Choice leads thee, either to wind the Woodbine round about this Arbour, or direct the Ivy where it may be propereſt for it to climb; while I among yonder Roſes, which are intermix'd with Myrtle, ſee what there is to ſet right 'till Noon: For while we

chuſe

chuſe our Taſk thus, ſo near one another all the Day long, what Wonder is it if Looks and Smiles come between, and any new Object bring up accidental Diſcourſe between us; which makes our Day's Work (ſo intermitted) to be brought to little, though we begin early, and Night comes before we are prepar'd for it.

TO whom ADAM return'd this mild Anſwer: Fair EVE, my only Partner and Companion! dear to me beyond Compariſon above all living Creatures! Thou haſt employ'd thy Thoughts well, and haſt well propos'd how we might beſt accompliſh the Work, aſſign'd us here by GOD, nor ſhalt thou go unprais'd by me for it: (for nothing can be found more lovely in a Woman, than to ſtudy the Good of her Houſehold, and to promote good Works in her Huſband:) Yet our LORD hath not impos'd Labour on us ſo very ſtrictly, as to debar us from taking (when we need) any Refreſhment, whether Food, or Converſation, which is as Food to the Mind; nor does he forbid us this ſweet Intercourſe of Looks and Smiles, for Smiles flow from Reaſon, deny'd to the Brutes, and are the Food of Love, and Love is not the loweſt End or Intention of human Life; for he did not make us to irkſome and tireſome Toil, but to Delight, and to that Delight join'd Reaſon. Doubt not, but our joint Hands will be able, with Eaſe, to keep theſe Paths and Bowers from going into Wilderneſs, at leaſt as wide as we need walk, and 'till younger Hands, before it is long, ſhall aſſiſt us. But if over-much of my Converſation perhaps may cloy thee, on that Account I could yield to a ſhort Abſence: (for ſometimes Solitude is the beſt Society, and a ſhort Separation cauſes Sweetneſs at Return) But another Doubt poſſeſſes me; leſt when thou art ſeparated from me, ſomething ill ſhould befall thee: Thou knoweſt what Warning hath been given us, what a malicious Foe,

deſpair-

deſpairing of his own Happineſs and envying ours, ſeeks by Contrivance to bring us to Shame and Miſery; and watches, no Doubt, ſomewhere near at Hand, with a greedy Hope to find his Wiſh, and us aſunder, when he might take an Advantage; for he can have no Hope to circumvent us thus join'd together, where each in a Time of Need, might ſpeedily and eaſily give Help to the other. Whether his firſt Deſign be to draw us from our Duty to GOD, or whether he would diſturb our conjugal Love; (than which perhaps no Happineſs enjoy'd by us more excites his Envy) let it be this or worſe, leave not the faithful Side, from whence thou hadſt thy Being, and that ſtill guards and protects thee: For where Danger or Diſhonour lurks, a Wife is ſafeſt, and ſeemlieſt by the Side of her Huſband, who defends her, or elſe endures the worſt with her.

To whom EVE, with Virgin Modeſty and yet majeſtick, as one who loves, and from whom he loves meets with ſome Unkindneſs, ſweetly compos'd, and yet not without ſome Auſterity, reply'd thus:

OFFSPRING of Heaven and Earth, and Lord of all the Earth! that we have ſuch an Enemy, who ſeeks our Ruin, I have learnt, both by Information from thee, and from what I over-heard from the Angel as he was departing, where I ſtood behind in a ſhady Nook, being juſt then return'd, at the Shutting of the Flowers in the Evening. But that thou ſhould'ſt doubt my Firmneſs to GOD or thee, becauſe we have a Foe may happen to tempt it, I muſt confeſs I did not expect to hear: Thou art not afraid of his Violence, it being ſuch (for he cannot deſtroy us, or put us to Pain) as we can either not receive, or elſe reſiſt and repel it: It his Fraud then that thou art afraid of; which plainly infers thy Fear equal, that my firm Faith and Love, can be ſeduc'd or ſhaken by his Fraud:

Fraud: How could ſuch Thought find any Harbour in thy Breaſt, ſuch ungrounded Suſpicion, ADAM, of her, that but juſt now thou ſaid'ſt was ſo dear to thee?

To whom ADAM, with healing Words, made Anſwer: Immortal EVE! (form'd by GOD himſelf from MAN!) for ſuch thou art, while free from Sin and Blame; that I perſuade thee not to abſent thyſelf from my Sight, is not becauſe I am diffident of thee, but to avoid the Attempt itſelf, intended by our Enemy: For he who tempts, though it prove in vain, however aſperſes the Tempted with ſome Degree of Diſhonour; for it ſuppoſes the Tempted not Proof againſt Temptation, but liable to be corrupted! Even thou thyſelf, were ſuch a Wrong offer'd thee, would'ſt reſent it with Scorn and Anger, though it prov'd ineffectual: Then think it not amiſs, if I endeavour to prevent ſuch an Affront being put upon thee alone, which the Enemy, though bold, will hardly dare to offer us both at once. Nor do thou think too lightly of his Fraud and Malice; he muſt needs be very ſubtle who could ſeduce Angels; nor do thou think the Aſſiſtance of another unneceſſary or ſuperfluous: I, from the Influence of thy Looks receive Increaſe of every Virtue; in thy Sight I am wiſer, more watchful, (if Need were of outward Strength) ſtronger; for Shame, to be overcome or over-reach'd while thou look'd on, would raiſe new Vigour in me, and make me exert myſelf to the utmoſt: Why ſhould'ſt not thou, when I am preſent, feel the like Senſe within thee, and chuſe the Trial along with me, who am the beſt Witneſs of thy tried Virtue?

In this domeſtick Manner, and in his matrimonial Care and Love, ADAM ſpoke; but EVE, who thought leſs was attributed to her dear Faith than was due, with ſoft Words made Anſwer:

How

How are we happy, if this is our Condition? Always to be in Fear of Harm, and always to dwell thus in narrow Bounds, ſtraiten'd by a ſubtle or violent Enemy, and we meeting him ſingle, not indued with Power to defend ourſelves againſt him? Well, but Harm thou ſay'ſt does not come before Sin; only our Foe if he tempts us, he affronts us with his foul Opinion of our Integrity: ---- His foul Opinion fixes no Diſhonour upon us, but turns fouler upon himſelf: Then wherefore ſhould he be ſhunn'd or fear'd by us, who rather gain double Honour by the Event, from proving his Surmiſe falſe, and are favour'd from Heaven with a Witneſs of Peace within, that our Virtues have ſtood the Trial? And what is Faith, or Love, or Virtue, that has not been tried in its own Strength, and without other Aſſiſtance? Don't let us ſuſpect, that our happy State is left ſo imperfect by the wiſe Creator, as not to be ſecure as well alone, as when in Company together; for otherwiſe our Happineſs would be but frail, and EDEN (to ſpeak the Truth) expos'd in this Manner, would be no PARADISE at all. To whom ADAM with ſome Fervency replied:

OH Woman! all Things are beſt, as the Will of GOD has ordain'd them: He created nothing imperfect, or left any Thing that he had created deficient, much leſs MAN, or any Thing that might ſecure to him his happy State. MAN is ſafe from outward Force, all the Danger lies within himſelf, and that in his own Power; for againſt his Will he can never receive Harm: But GOD has left the Will free, for what obeys Reaſon that is free, and Reaſon GOD made right: But let Reaſon beware, and keep ſtrict Watch, leſt ſurpriz'd by fair Appearances of Good, ſhe dictate falſely, and ſo influence the Will to do that which GOD hath expreſly forbid. It is not Miſtruſt

ſtruſt then, but tender Love, that urges me to mind thee often of thy Duty; and do thou often remind me! We ſubſiſt and remain firm, yet it is poſſible for us to ſwerve; ſince our Reaſon may meet ſome ſpecious Temptation, made Uſe of by our Adverſary to deceive us, and ſo not keeping Watch in the ſtricteſt Manner, as ſhe was warn'd to do, Reaſon may inadvertently fall into the Deception. Then don't ſeek Temptation, which it were much better to avoid; which will be moſt likely, if thou ſeparate thyſelf not from me: Trials in all Likelihood will come without ſeeking. Would'ſt thou give Proof of thy Conſtancy? Give Proof of thy Obedience: Who can be ſure of thy Conſtancy or atteſt it, not ſeeing thee attempted? But, if thou thinkeſt another Time, when we are not ſo well warn'd, we may be found not ſo well prepar'd as thou ſeemeſt to think thyſelf. ----Go! ----for if thou ſtayeſt, not being free, thou art but the more abſent: Go! in thy native Innocence! ſummon all thy Virtue to thy Aſſiſtance, and rely upon it! for GOD has done his Part towards thee, do thou do thine.

So ſpoke our firſt Father; but EVE, ſubmiſſive though ſhe perſiſted and ſpoke laſt, replied: Then thus forewarn'd, and with thy Permiſſion, mov'd chiefly by the reaſoning of thy own laſt Words, I go the more willingly; thinking, as thou ſay'ſt, our Trial might come, when leaſt ſought for or expected by us, and find us both perhaps far leſs prepar'd: Nor do I much expect that ſo proud a Foe will firſt ſeek the weakeſt; but ſhould he be bent ſo to do, his Repulſe ſhould ſhame him the more.

CHAP.

CHAP. III.

The Serpent *finds* Eve *alone; approaches and ſpeaks to her, with many Wiles and Arguments induces her to taſte the* Tree of Knowledge *forbidden: She reſolves to impart thereof to* Adam.

SAYING this, EVE ſoftly withdrew her Hand from her Huſband's, and light, like what is feign'd of Wood-Nymphs, or of DIANA's (*l*) Train, betook her to the Groves; but in her Gait and Goddeſs-like Deportment, ſhe ſurpaſs'd all that has been fabled of DIANA's Self; though not arm'd like her with Bow and Quiver, but only with ſuch gardening Tools, as Art had rudely form'd without the Help of Fire, or the Angels had brought. A Picture of CERES in her Prime, or of POMONA when ſhe fled from VERTUMNUS, (*m*) is what ſhe ſeem'd likeſt, as ſhe parted from ADAM. He, with Eyes full of Affection, for a great while look'd after her delighted; but yet he rather wiſh'd that ſhe had ſtaid. He often repeated his Charge to her to come back ſoon, and ſhe as often promis'd him, that ſhe would be return'd to the Bower by Noon, and have every Thing in the beſt Order, to invite Repaſt then, or Repoſe after Noon. Unfortunate EVE! much deceiv'd,

(*l*) *Diana.* The Daughter of *Jupiter* and *Latona*, Goddeſs of the Woods, Hunting and Virginity. The Nymphs were her Attendants.

(*m*) *Vertumnus*; *Lat.* i. e. *The changing Year.* A God among the *old Romans*, who fell in Love with *Pomona*, and to obtain her, he turned himſelf into all Forms. He was King of *Tuſcany*, who taught Men the Art of Gardening; for which he was deified. This Fable ſignifies the different Seaſons of the Year. His Feaſts were celebrated at *Rome*, in the Autumn; wherein they thanked the God for preſerving the Fruits to Maturity.

much failing of thy promis'd and preſum'd Return! Fatal Event indeed! Thou from that Hour didſt never more find in PARADISE either ſweet Repaſt, or ſound Repoſe! there was what waited in Ambuſh, among the Shades and ſweet Flowers, with confirm'd and helliſh Rancour, to intercept thy Way, or ſend thee back again diveſted of thy Innocence, thy Faith, and Bliſs!---For now, and ever ſince the firſt Break of Day, SATAN (a mere Serpent only in Appearance) was come forth, and upon his Search; where' he might likelieſt find his purpos'd Prey, the only two of MANKIND living, but in them the whole Race included. He ſought in every Field and every Bower, where any Grove of Trees, or Piece of Garden-Plot lay pleaſanter than the reſt, that look'd like what was under daily Tendance, or had been planted for Pleaſure by the ſhady Banks of Rivers, or the Side of Fountains. He ſought for them both, but wiſh'd that it might be his Lot to find EVE ſeparate; but could not hope to meet with what ſo ſeldom happened; when beyond his Hope, and agreeable to his Wiſh, he ſpy'd EVE alone; ſhe ſtood but half diſcover'd, hid behind, and buſied with Roſes and other Flowers, that grew thick round about: She was half ſtooping to ſupport ſuch Flowers, whoſe Stalks were weak and ſlender, whoſe Bloſſoms, though gay, purple, red, or blue, or ſpeckled with Gold, being too heavy for the Stem, hung drooping down: She ties them up gently with Bands of Myrtle; at the ſame Time not reflecting, that ſhe herſelf was unſuſtain'd; ſo far from her beſt Prop, and the Storm ſo nigh. SATAN (in the Serpent) drew nearer, and croſs'd many a Walk under Shade of Cedars, Pines, or Palm Trees; then rowling to and fro boldly; ſometimes hid, ſometimes ſeen, among the Arbours, and Flowers that grew upon the Borders of the Banks, and had been planted there by EVE; a more delightful Spot than the fabulous Gardens of ADONIS, or of famous

mous ALCINOUS, (*n*) who entertain'd ULYSSES; or that, which is no Fiction, made by SOLOMON, where he held Dalliance with his fair ÆGYPTIAN Queen, the Daughter of PHARAOH. The Place SATAN admir'd much, but more the Perſon of EVE: As one who has been long pent up in a great and populous City, where by Reaſon of the Number of Inhabitants, and Want of Room to breath more freely, the Air is become unhealthy, going out on a Summer's Morning, to breath among the neighbouring pleaſant Villages and Farms, takes Delight in every Thing he meets with, the Smell of the freſh-mow'd Graſs, Cattle, or Dairy, and every Sight and Sound that belongs to a Country Life; then if by Chance ſome fair Virgin paſs gracefully along, what before ſeem'd pleaſing, for her Sake now pleaſes more, ſhe moſt, and in her Look all Pleaſure is ſumm'd up: Such Pleaſure the Serpent took to behold this Bed of Flowers, the ſweet Retirement of EVE, thus early and alone. The heavenly Form of EVE, angelical, (but only more ſoft and feminine) her graceful Innocence, her Air in every Geſture or leaſt Action, when the Devil ſaw, it overaw'd his Malice, and was ſo charming that it bereav'd him of the Fierceneſs and Cruelty of his Intention. That Moment he was abſent, and abſtracted from his evil Self, and for the Time became negatively and ſtupidly good; diſarmed of his Enmity, Fraud, Hate, Envy, and Revenge. But the hot Hell, that always burns in him, (though he ſhould be in the Midſt of Heaven) ſoon ended his Pleaſure, and tortures him now the more, the more that he ſees of Pleaſure not ordain'd for him: Then he ſoon recollected himſelf, gathers together all his fierce Envy and Hate, and thus rejoicing

(*n*) *Alcinous* entertained *Ulyſſes* in his Diſaſters, as *Homer* relates.

in his Purpoſe, excites all his Thoughts of Miſchief:

WHITHER, my Thoughts, have you led me! how ſweetly carried me into ſuch a Tranſport, as could make me forget what brought me hither! Love brought me not, but Hate; not the Hope to taſte Pleaſure here, and exchange PARADISE for Hell, but to deſtroy all Pleaſure, excepting that which I take in Deſtruction; all other Joy is loſt to me! then don't let me ſlip the Opportunity which now ſo favourably offers. Behold the Woman alone, liable to all Attempts! and her Huſband (for I can ſee far round) not near her; whoſe better Underſtanding I rather ſhun, as well as his Strength, he being of a haughty Courage, though made of Earth, yet compos'd of Limbs heroic and not weak, and as I cannot wound him nor touch his Body, no inconſiderable Foe: It is not ſo with me, ſo much hath Hell debas'd, and Pain weaken'd me to what I was in Heaven, that I am liable to all. She is divinely fair, and fit Love for Gods, not terrible; though Terror be in Love and Beauty, unleſs it is approach'd by a Mind arm'd with Hate as mine is; a Hate the greater, as it is diſguis'd under diſſembled Love, which is the Way I propoſe to take to bring her Ruin to paſs.

THUS ſpake the great Enemy of MANKIND, having poſſeſs'd the Serpent, and made his Way towards EVE; not prone and waving upon the Ground, as Serpents are now, but riſing from his Tail in Circles one above another: He had upon his Head a Creſt, which he bore aloft, and his Eyes reſembled Carbuncles; his Neck a bright Graſs green, finely touch'd up (as Painters expreſs it) with Gold, riſing up in circling Spires from his Body, which lay and floated about upon the Graſs; his Shape was very lovely

lovely and pleaſing, never ſince of Serpent-kind was more beautiful; not thoſe that HERMIONE *(o)* and CADMUS *(p)* were feign'd to be chang'd into, in ILLYRIA; or the God worſhipp'd in EPIDAURUS; *(q)* nor thoſe to which it was pretended JUPITER AMMON

(o) Hermione; *Lat. Gr.* from the *Heb.* i. e. *The Eaſt*; from M. *Hermon* in the Eaſt of *Canaan*, where ſhe was born. She was the Daughter of *Mars* and *Penus*, and the Wife of *Cadmus*, of which the Poets made many Fables.

(p) Cadmus; *Lat. Gr. Heb.* i. e. *The Eaſt*: An antient *Phœnician*, born at *Sidon*, ſaid to be the Son, rather the General, of *Agenor*, King of *Phœnicia*, about *A. M.* 2660. But more likely he was a *Cadmite*, about M. *Hermon*. The *Cadmites* are mentioned, *Gen.* 15. 19. About the Time of *Joſhua*, *Cadmus* fled from his victorious Arms, came into *Greece*, ſettled a Colony of the *Old Phœnicians* there, built *Thebes* in *Boetia*, taught the *Greeks* the Uſe of Letters, Steel, Copper, Braſs and other Arts; for which he was highly celebrated. He married *Hermione*, ſlew a terrible Serpent that lay by the Well *Dirce*, which deſtroyed Man and Beaſt thereabout, and all his own Men, but five; and at laſt both his Wife and he were changed into Serpents: Becauſe he killed one, that was ſacred to *Mars*. The Truth is, *Cadmus* was an *Hivite*. *Heb.* i. e. a Serpent, the reſtoring his Men to Life is, to enliſt them into his Army; the Spears of Braſs were ſaid to be the Teeth of the Serpent, i. e. *of* Cadmus *the* Hivite, *the Inventor of, or Worker in Braſs*; and the *Hebrew* Word, which ſignifies V. ſignifies alſo an armed Man.

(q) Epidaurus, or *Epitaurus*; as *Euſtatius* and *Strabo* call it; *Lat.* from the *Gr.* i. e. *Near the Bull*. An antient City of *Agria*, a ſmall Region of the *Peloponneſus* or *Morea*, upon the *Egean Sea*, built by *Darius*, the Son of *Hyſtaſpes*, according to *Pliny*, Lib. 6. c. 27. But by *Titon*, the Father of *Memnon*, who came to aſſiſt at the Siege of *Troy*, according to *Strabo*, about *A. M.* 2976. and ſo called in Memory of *Jupiter*'s carrying *Europa* from *Phenice* into *Greece*, and landing there, about *A. M.* 2660. There *Æſculapius* was born, buried and worſhipped; now called *Eſculapio* after him: Thither the Sick reſorted for Cures. The *Romans* were directed in a raging Plague, to fetch him, in the Year 461. The *Epidaurians* were unwilling to part with their God, in the mean time an huge Serpent ſwam into their Ship, and wound itſelf round in the Stern, which they took for the God, and carried him to *Rome*. There it quitted the Ship, and went into a little Iſle in the River *Tiber*; the Peſtilence abated; and therefore they erected a Temple to *Æſculapius* without the Walls;

MON (r) was transform'd, when he begot ALEXANDER the Great upon OLYMPIA; (s) or JUPITER CAPITOLINE, (t) when he assum'd such a Shape, to enjoy the Mother of SCIPIO, (u) the Glory of ROME. (x) At

Walls; and worshipped him under that Form. The People of this Place are celebrated by *Virgil* for their useful Art of taming Horses. There is another City of this Name in *Dalmatia*, near the Gulph of *Venice*.

(r) *Jupiter Ammon*; *Ham*, the Son of *Noah*, who had *Africa* for his Share. In the sandy hot Deserts of *Lybia*, a famous Temple and Oracle were erected to his Memory, whom the *Greeks* called *Jupiter Hammon*.

(s) *Capitoline*; of the *Capitol*; *Lat.* i. e. the Head of *Tolus*, which was found buried there, when they dug for the Foundation of it. The Capitol is the grand Castle of *Rome*, where *Jupiter Capitolinus* was worshipped in a most stately and rich Temple, who under the Form of another Serpent is said to have conversed with the Mother of *Scipio Africanus*: This Temple was begun by *Tarquin* I. the fifth King of *Rome*, *A. M.* 3372. upon the Mount *Tarpeius*, and finished by his Nephew *Tarquin the Proud*. It was burnt under *Vitellius*, and rebuilt by *Vespasian*, again under *Titus*, and rebuilt by *Domitian*, with great Pomp.

(t) *Olympia*; *Lat.* from the *Gr.* i. e. *All Light*; her first Name was *Myrtalis*; *Lat. Gr.* i. e. *A Myrtle-tree*. Justin. Lib. 9. 7. 13. the Wife of *Philip*, King of *Macedon*, and Mother of *Alexander the Great*: She is said to have conceived him, not of her own Husband, but of another huge Serpent. Hence, the flattering *Greeks* persuaded *Alexander*, that *Jupiter Hammon*, in the Form of a Serpent, was his real Father: Therefore he marched through the vast Desart of *Lybia* to visit him, which the cunning Priest confirmed, and called him, the *Son of Jupiter*. This is related by *Justin*, *Pliny*, *Q. Curtius*, &c.

(u) *Scipio*; *Lat.* i. e. A *Staff*. This was *Publius Cornelius Scipio Africanus*, who conquered *Hannibal*, razed *Carthage*, added *Africa* to the *Roman* Empire, and advanced it to the Height of all its Glory: for which the Senate decreed that he should be stiled *The best Man*. But it was reported, that he was the Son of *Jupiter Capitolinus*, who conversed with his Mother in the Form of another Serpent also. *Liv. Decad.* 3. L. 6.

(x) *Rome*; *Heb.* i. e. *High*; being built on seven Hills; or *Gr.* i. e. *Strength* and *Power*. The chief City of *Italy* upon both Sides of the *Tyber*, ten Miles

At first like one who wanted Acceſs, and yet was afraid to interrupt, he work'd his Way ſidelong and winding about: Juſt as when a Ship brought on by ſome ſkilful Pilot, near to a River's Mouth or Foreland, where the Wind veers often, ſhifts Sail accordingly; ſo he varied his Motions, and made many a wanton Curl of his crooked Train in the Sight of EVE, in Hopes to allure her Eye. She being buſy, though ſhe heard the Sound of Leaves ruſling, took no Notice, as being us'd often to have the Beaſts ſport before her through the Field, they all being obedient to her Call. He now grown bolder, though uncall'd, ſtood before her, but ſeem'd only gazing on her in Admiration: He often bow'd his Head, and his ſleek ſhining Neck like Enamel; and fawning lick'd the Ground ſhe trod upon: At length his gentle dumb Expreſſion draw'd the Eye of EVE to take Notice of his Play: He glad that he had gain'd her Attention, making the Serpent's Tongue or Impulſe of vocal Air an Inſtrument of Speech, thus began his fraudulent Temptation:

SOVEREIGN Miſtreſs! (who alone art wonderful) wonder not, much leſs arm thy mild Looks with Diſdain, nor be diſpleas'd that I approach thee thus, and

Miles from the Sea, and 840 Miles from *London*; the Seat of the *Roman* Empire, and for a long Time, the *Miſtreſs of the World*; having had the greateſt Part of *Europe*, *Aſia* and *Africa* under her. It was built by *Romulus*, at the End of the third Year of the ſixth *Olympiad*, A. M. 3031; 431 after the Deſtruction of *Troy*; and 753 before the Incarnation, according to the moſt exact Account. Yet it was taken ten Times; 1ſt, by the *Gauls*; 2d, by *Alaric* King of the *Goths*; 3d, by *Genſeric* King of *Vandals*; 4th, by *Totila* King of the *Goths*; 5th, by *Odoacer* King of the *Heruli*; 6th, by *Theodoricus* King of the *Goths*; 7th, by *Gundebald* King of the *Burgundians*; 8th, by the *Moors*; 9th, by *Henry* IV. Emperor of *Germany*; 10th, by *Charles* Duke of *Bourbon*, A. D. 1528.

and gaze on thee continually without thinking I can ever gaze enough; nor have I (thus ſingly) fear'd thy awful Brow, much more awful now retir'd. Faireſt Reſemblance of thy fair Maker! all Things living gaze on thee, being thine by Gift, and adore thy heavenly Beauty, which they behold with Tranſport! beſt to be beheld where it might be univerſally admir'd; but here among theſe Beaſts, in this wild Incloſure, (who are but rude Beholders, and incapable of diſcerning Half what is fair in thee) except one MAN, who ſees thee? And what is one, for thee, who ſhould'ſt be ſeen a Goddeſs among Gods, and be ador'd and ſerv'd by numberleſs Angels, and have them in thy daily Train.

So flatter'd the Tempter, and introduc'd himſelf: His Words made ſome Impreſſion upon the Heart of EVE, though ſhe marvell'd much at the Voice; at Length, not without Amazement, ſhe replied:

WHAT can be the Meaning of this? Do I hear the Language of MAN and human Senſe, expreſs'd by the Tongue of a Brute? Language, at leaſt I thought, had been denied to Beaſts, whom GOD, on the Day of their Creation, created mute to all articulate Sound: That they may indeed have Underſtanding I debate within myſelf, for much Reaſon often appears both in their Looks and Actions. I knew thee to be the ſubtleſt Beaſt of the Field, but did not know that Serpents were endued with human Voice. Do this Miracle once more, and ſay how thou becameſt capable of Speech; and why thou art grown ſo friendly to me above the reſt of the Beaſts that are daily in Sight? This tell me! for the Relation of ſuch a Wonder will demand due Attention.

TO whom the deceitful Tempter replied thus: Reſplendent EVE! Empreſs of this fair World! it is

eaſy

eaſy to me to tell all thou haſt commanded me, and right it is that thou ſhould'ſt be obey'd in every Thing. At firſt I was like the other Beaſts that feed upon the trodden Graſs; my Thoughts were abject, and as low as my Food, nor did I diſcern any Thing but that, or Difference of Sex, nor had I an Apprehenſion of any Thing great or high: 'Till one Day as I was roving in the Field, I chanc'd to behold, at a great Diſtance, a large Tree full of Fruit, of the faireſt Colours, ſtreak'd with red and Gold: I drew nearer to view it, when a ſavoury Odour was blown from the Boughs, grateful to the Appetite, and which pleas'd my Senſe more than the Smell of ſweeteſt Fennel, or the Teats of a Goat or Ewe, dropping with Milk at Evening, and yet unſuck'd by their Kids or Lambs: I reſolv'd not to defer ſatisfying the ſharp Deſire I had of taſting thoſe fair Apples; Hunger and Thirſt (two powerful Perſwaders) quicken'd at the Scent of that alluring Fruit, both at once urg'd me ſo keenly: I ſoon wound myſelf about the moſſy Trunk of the Tree; (for the Branches are ſo high from the Ground, that they would require thy utmoſt Reach, or ADAM's) about the Tree all other Beaſts ſtood longing and envying with like Deſire, but could not reach the Fruit. And now being got up into the Middle of the Tree, where ſuch great Plenty hung ſo nigh, tempting to gather, and eat my Fill, I did not ſpare; for I never 'till that Hour in eating or drinking had ſuch Pleaſure. But at Length being ſatisfied, it was not long before I perceiv'd a ſtrange Alteration in me, and my inward Powers changing to a Degree of Reaſon; and though I retain'd my preſent Form, yet it was not long before I had the Gift of Speech. From thence forward I turn'd my Thoughts to high or deep Speculations, and with capacious Mind conſider'd every Thing viſible in Earth or between; every Thing that was fair and good; but in the Rays of thy heavenly Beauty, and in thy divine

vine Form, I behold every Thing that is fair and good united: There is nothing fair that can be brought equal or in Compariſon with thee! which was the Cauſe that I came, (though too importunate perhaps) to gaze, and worſhip thee; who art rightly declar'd univerſal Miſtreſs, and Sovereign of all Creatures.

So talk'd the cunning Serpent; and EVE, more amaz'd than before, replied unwarily: Serpent! thy over-praiſing me leaves the Virtue of that Fruit in Doubt, which thou haſt firſt taſted. But tell me, where does this Tree grow? And how far is it from hence? For the Trees of GOD, that grow in PARADISE, are a great many, and various of them, which are yet unknown to us; and our Choice lies in ſuch an Abundance, that we leave the greateſt Part of the Fruits untouch'd, and ſtill hanging without Decay, 'till more MEN grow up to be provided for, and help to conſume the Gifts of Nature.

To whom the wily Serpent chearfully anſwer'd: Empreſs! the Way is eaſy and not long; beyond a Row of Myrtle-Trees upon a Plain, juſt by a Fountain, firſt paſſing one ſmall Thicket of flowing Myrrh and Balm; if thou pleaſeſt to accept of me for a Guide, I can ſoon conduct thee thither. Lead on then, ſaid EVE. He going before, rowl'd along ſwiftly, and made intricate ſeem ſtrait; being ſwift to do Miſchief: Hope and Joy elevated him, and brighten'd his Creſt: As when an Ignus fatuus, (x) (which it is ſaid ſome evil Spirit often attends) hovering and blazing with a deluding Light, miſleads the Night Wanderer through Mires, or Pools; ſo the Serpent glitter'd, and led our credulous Mother EVE into Fraud;

(x) *Ignis Fatuus*, i. e. *A ſilly Fire*; and we call Jack in the Lanthorn, and Will with the Whiſp: Becauſe it reſembles thoſe Things. It is a compounded cloſe united Body of oily and ſulphurious Matter, and fired Vapours, exhaled from the Earth.

Fraud; to the Tree which was prohibited by GOD, and was the Occaſion of all our Miſery: Which when ſhe ſaw, ſhe ſpoke thus to her Guide:

SERPENT! we might have ſpar'd ourſelves the Trouble of coming hither; this Fruit is not for me, though there be ſuch an Abundance: Let the Credit of its Virtue remain ſtill with thee; wonderful indeed, if it be the Cauſe of ſuch Effects! but we neither may taſte of this Tree, nor touch it: GOD commanded it ſo, and left that Command the only one of Obedience: As for the reſt, we are a Law to ourſelves; our own Reaſon is our Law.

TO whom the Tempter artfully replied: Indeed! hath GOD declar'd ye Lords of all Things in Earth or Air, and yet ſaid, that ye ſhall not eat of the Fruit of all the Trees in this Garden? To whom EVE (yet without Sin) replied:

WE may eat of the Fruit of every Tree in the Garden, but of this fair Tree in the Midſt of it, GOD hath ſaid, ye ſhall not eat thereof, neither ſhall ye touch it leſt ye die. She had ſcarce ſaid this, though but in few Words, when the Tempter, now grown bold, (though with Show of Zeal and Love to MAN, and Indignation at the Wrong he ſuffer'd) begins to put on a new Part; and fluctuates about diſturb'd, as one mov'd to Paſſion; yet with Decency, and as about to begin to ſpeak of ſome great Matter: As when of old ſome renown'd Orator in ATHENS, (z) or free ROME, where Eloquence once flouriſh'd, ſtood collected in himſelf, and before he ſpoke, with various Motions and Geſtures won upon the Audience;

(z) *Athens Heb.* i. e. *Wiſdom, Gr.* i. e. *Oil*; from *Athen*, another Name of *Minerva*, the Goddeſs of *Wiſdom* and Inventreſs of *Oil*; which beſtowed her Name upon this City; or from *Athis*,

ence; ſometimes beginning with a high Voice, and coming immediately to the Subſtance of the Argument, as through Zeal too haſty to introduce it gradually: So the Tempter moving, ſtanding or rearing up, thus paſſionately exclaim'd:

O WISE, Wiſdom-giving, and ſacred Plant, Mother of Science! now I clearly feel thy Power within me; not only to diſcern Things in their firſt Cauſes, but to trace the Ways of the higheſt Agents, let them be thought never ſo wiſe. Queen of this Univerſe! don't believe thoſe cruel Threats of Death; ye ſhall not die: How ſhould ye die? By the Fruit? No; that gives ye Life to Knowledge: Shall ye die by him who threatens? Look on me, me! who have touch'd and taſted it, and not only live, but by venturing higher than my Lot, have attain'd to a Life and State more perfect than Fate meant me. Shall that be denied to MAN, which is free to Brutes? Or will GOD blow up his Anger for ſuch a petty Treſpaſs, and not rather praiſe your dauntleſs Virtue? Whom the Pain of threaten'd Death (whatever ſtrange Thing Death may be) did not deter from atchieving what led to happier Life, and the Knowledge of Good and Evil? Of Good how juſt is the Knowledge! and Evil, (if there be any ſuch Thing as real Evil) why ſhould not that

Athis the Daughter of *Cranus*, the ſecond King of it, according to *Juſtin. Lib. 2. 6. Athens* was the famous City and Univerſity of *Greece*, on the Coaſt of *Attica*, the River of *Cephiſſus* upon the *Egean Sea*, and once the Univerſal School of Mankind; where Arts and Sciences had their firſt Advancement among the *Greeks*, under *Socrates*, *Plato*, and many other learned Maſters. It was built by *Cecrops*, the *Egyptian*, the firſt King of it, who lived in the Days of *Moſes*, about *A. M.* 2448. Before *Jeſus Chriſt* 1556 Years, 780 before the firſt *Olympiad*, 375 before the Siege of *Troy*: then it was called *Cecropia*, *Gr.* i. e. The *City of Cecrops*: and now *Setines* and *Athina*, corruptly by the *Turks*; as they do almoſt all antient Names of Men, Cities, Countries, *&c.* But now Learning is quite loſt there. The *Venetians* took it from the *Turks*, *A. D.* 1687.

that be known, ſince it might be the eaſier ſhunn'd? GOD therefore, if he be juſt, cannot hurt you; if he did he would be not juſt, not GOD; not fear'd then, nor obey'd; nor is it Pain that you yourſelves are afraid of, but Death. Why then was this forbid? Why, but to keep ye low, in Awe, and Ignorance, that ſo ye might always worſhip him: He knows, that in the Day that ye eat of that Fruit, your Eyes (that though they ſeem clear to you, are very dim) ſhall then be perfectly open'd and clear'd; and ye ſhall be like Gods, knowing both Good and Evil, in the ſame Manner as they do: Since I, by eating, am internally become rational as a Man; by like Compariſon, ye ſhall be as Gods, riſing to Deity from human Nature, as I from brutal to it. So it may be ye ſhall die, that is by putting off human Nature, to become Gods; if ſo, Death were to be wiſh'd for, no Matter how threaten'd, that brings no worſe than this along with it: And what I pray are Gods, that MAN may not become, if he was to participate god-like Food with them? The Gods, as they happen'd to be firſt, take that Advantage to impoſe upon our Belief, that every Thing proceeds from them: Now I queſtion it; for I ſee this fair Earth, as it is warm'd by the Sun, productive of every Kind; but I ſee them produce nothing: If they made all Things, who was it that put the Knowledge of Good and Evil into this Tree, that who-ſo eats of the Fruit, forthwith without their Leave, attains Knowledge and Wiſdom? And wherein lies the Crime, that MAN ſhould attain to Knowledge this Way? What Hurt can your Knowledge do him? Or what can this Tree impart againſt his Will, if every Thing is his? Or is it Envy? Then I aſk again, can Envy dwell among Gods? ------ Theſe, theſe, and many more Reaſons, prove the Need you ſtand in of this fair Fruit; then human Goddeſs! gather it, and taſte it freely.

HE ended; and his Words, full of Craft and Deceit, found a too eaſy Entrance into her Heart: She fix'd her Eyes upon the Fruit, and ſtood gazing, which only to ſee was ſtrong Temptation; and the Sound of his perſuaſive Words yet was in her Ear, ſeeming to her full of Reaſon and Truth: Mean Time it drew near the Hour of Noon, which excited her Appetite, rais'd by the delicious and ſavoury Smell of that Fruit; which occaſion'd her to look on it with longing Eyes, and at Length (being grown inclinable to touch or taſte) with Deſire: Yet pauſing a While, ſhe firſt ſaid muſing to herſelf:

DOUBTLESS thy Virtues are great, thou beſt of Fruits! and worthy to be held in Admiration, though denied to MAN; whoſe Taſte at once gave Eloquence to the Mute, and taught the Tongue that was not made for Speech, to ſpeak thy Praiſe. He alſo, who forbids us thy Uſe, does not conceal thy Praiſe from us, naming thee the Tree of Knowledge, both of Good and Evil: Then forbids us to taſte! but his forbidding only commends thee the more, while it acknowledges the Good thou would'ſt communicate to us, and diſcovers to us, what we want and are debarr'd from: For the Good that we do not know, ſurely we have not; or if we have and don't know it, it is juſt the ſame Thing, as if we had it not at all. In plain Words then, what he forbids us is Knowledge; forbids us that which is good, forbids us to be wiſe? Such Prohibitions are not binding. ----- But, if DEATH ſhould ſeize and bind us afterwards, what Profit ſhall we have from our inward Freedom? In the Day that we eat of this fair Fruit, our Doom is, THAT WE SHALL DIE. ------- How does the Serpent die? He has eat of it, and lives, and knows, and ſpeaks, and reaſons, and diſcerns; though he was irrational till then. Was DEATH invented then only

only for us? Or was this intellectual Food prohibited us, to be preſerv'd for the Beaſts? Yes, for the Beaſts it ſeems! yet that one Beaſt, which has taſted it firſt, he does not envy, but brings the Good befallen him, with Joy in a friendly Manner to MEN, without any Deceit or Guile. What am I afraid of then? Or rather, what do I know to fear under ſuch Ignorance, of Good and Evil, of GOD or DEATH, of Law or Penalty? Here grows the Cure of all, this divine Fruit, beautiful to the Eye, inviting to the Taſte, and whoſe Virtue is, to make thoſe who eat it wiſe! What hinders then, but that I gather of it, and at once feed both Body and Mind?

So ſaying, in an evil Hour reaching forth her Hand to the Fruit, ſhe pluck'd and ſhe eat. The whole Earth felt the Wound, and Nature ſighing through all her Works, gave Signs of Woe that all was loſt. The guilty Serpent ſlunk back again to the Thicket; which he might very eaſily do, without being obſerv'd by her, for ſhe wholly intent upon her Taſte, minded nothing elſe; it ſeem'd to her that ſhe had never taſted Fruit with ſuch Delight 'till then, whether it were true, or that ſhe only fancied ſo, through her great Expectation of high Knowledge; nor was Godhead from her Thoughts and Hopes. She eat greedily without Reſtraint, and did not know that ſhe was eating DEATH: At length ſatisfied, and her Spirits lifted up as with Wine, jocund, and gay, ſhe thus pleaſingly began to ſay to herſelf:

O SOVEREIGN, fulleſt of Virtue, and moſt precious of all the Trees in PARADISE! bleſt in the Power to operate Knowledge, 'till now kept in Obſcurity, and unknown; and thy fair Fruit ſuffer'd to hang, as created for no Purpoſe: But henceforth (not without Song and due Praiſe every Morning) my early Care ſhall be to tend thee, and eaſe the fruitful Burthen of

thy

thy full Branches, which are freely offer'd to all; 'till by feeding on thee I grow ripe in Knowledge, as the Gods who know all Things; though it appear by them, that others envy what they can't give; for if the Gift had been theirs, it had never grown here. Experience next to Knowledge I owe to thee, thou beſt Guide! for not following thee, I had remain'd in Ignorance: Thou openeſt the Way of Wiſdom, and giveſt Acceſs to her, though ſhe may retire in ſecret: Perhaps I am in ſecret; Heaven is a great Way off, very high, and 'tis remote from thence to ſee diſtinctly every Thing upon Earth; and perhaps ſome other Care may have diverted our great Forbidder from his continual Watch, ſafe with all his Spies about him. ----- But in what Manner ſhall I appear to ADAM? Shall I as yet make my Change known to him, and let him partake full Happineſs with me? Or rather not do it, but keep the Odds of Knowledge in my own Power without an equal Partner? and ſo make an Addition of what is wanting in the Female Sex, to draw his Love the more, and render me more his Equal; and perhaps (which is a Thing very deſirable) ſometimes his Superior; for being inferior, who is free? This may do well.------But what if GOD has ſeen me, and DEATH ſhould follow? Then I ſhall be no more! and ADAM will be wedded to another EVE, and live enjoying all Happineſs with her, when I am dead: O it is DEATH to think of that! then I am confirm'd in my Reſolution, that ADAM ſhall ſhare with me in Happineſs or Miſery: So dearly I love him, that I could endure all DEATH with him, nor would live any Life without him.

CHAP.

CHAP. IV.

Eve *brings of the Fruit to* Adam, *he eats alſo; the Effects thereof on them both.*

SAYING this, EVE turn'd from the Tree, having firſt bow'd low to it, as in Reverence to the Power that dwelt within; who had infus'd into the Plant, what could communicate Knowledge, and fit to be partook of by Gods. Mean Time ADAM, waiting for and deſiring her Return, had wove a Garland of the choiceſt Flowers to adorn her Hair, and crown her, after her rural Labour, as Reapers are accuſtom'd to do their Harveſt Queen: He promis'd great Joy to himſelf, and new Delight at her Return, which was ſo long delay'd; yet his Heart foreboding ſomething ill, often miſgave him, and he felt it fail him; ſo that he went forth to meet her in the Way that ſhe took that Morning, when they firſt parted. He could not paſs any other Way, but by the Tree of Knowledge, and there he met her juſt returning from it; in her Hand ſhe had a Bough of faireſt Fruit with the Down on it, juſt gathered, of beautiful Appearance and delicious Fragrancy. She haſted to him, and in her Face ſeem'd to carry an Excuſe, and an Apology for what was done; which with pleaſing Words, that to her were never wanting, ſhe thus addreſs'd to ADAM:

HAST thou not wonder'd at my Stay? I have miſs'd thee, and thought it long, depriv'd of thy Preſence; I have had ſuch Anxiety of Mind, ſuch Agony of Love, which I never knew 'till now, nor ever will again; for I never more intend to try (what I now raſhly have) what Pain there is in being abſent from thee. But ſtrange and wonderful to hear hath been the Cauſe: This Tree is not, as we have been

told, dangerous to taſte of; nor opening the Way to any unknown Evil; but of divine Effect to open their Eyes, and make them Gods, who taſte of it, and ſuch it has been taſted. The wiſe Serpent, (either not forbid like us, or elſe not obeying) he hath eaten of the Fruit; and is not become dead, as we were threaten'd; but inſtead of that, indued with human Voice and Senſe, reaſoning to Admiration! and with ſuch Perſwaſion hath ſo wrought and prevail'd with me, that I have taſted too, and have found the Effects to correſpond too with me; my Eyes that were before dim, grown opener; my Spirits dilated, my Heart enlarg'd, and I growing up to Godhead: Which I chiefly ſought for thee, and can deſpiſe without thee; for Happineſs is only ſo to me, while thou haſt Part; it would ſoon grow tedious and odious, if thou didſt not ſhare it with me: Therefore do thou taſte too, that the ſame Lot may join us, equal Joy, and equal Love; leſt, if thou taſte not, Difference of Degree ſhould ſeparate us, and I too late ſhould deſire to renounce Deity for thy Sake, when Fate will not permit it.

THUS EVE told her Story with a chearful Countenance; but there was ſomething like Diſſimulation and Shame, flushing on her Cheek. ADAM, on the other Side, as ſoon as he heard of the fatal Treſpaſs committed by EVE, ſtood aſtoniſh'd and confounded, while a cold Horror ran through all his Veins, and relax'd his Joints. The Garland he had wreath'd for EVE he let fall out of his Hand, and ſhed all the faded Roſes; he remain'd ſpeechleſs and pale, 'till at Length he firſt to himſelf broke inward Silence:

O FAIREST Part of Creation! the laſt and beſt of all GOD's Works! a Creature who excell'd whatever can be form'd either to Sight or Thought, of holy, divine, good, amiable, or ſweet! how art thou loſt,

how on a ſudden defac'd and robb'd of Innocence, now devoted to DEATH! or rather, how haſt thou yielded to tranſgreſs the ſtrict Command, and to violate the ſacred forbidden Fruit! Some curs'd Fraud yet unknown, of our Enemy hath beguil'd thee, and with thee hath ruin'd me: For certain my Reſolution is to die with thee! How can I live without thee! how can I forego thy Converſation, ſweeten'd and endear'd by Love, to live again forlorn and alone in theſe wild Woods! Should GOD create another EVE, and I for that End part with another Rib, yet the Loſs of thee would ever remain at my Heart! No, no! I feel the Ties of Nature bind me; thou art Bone of my Bone, and Fleſh of my Fleſh, and from thy State mine ſhall never be parted, be it Happineſs or Miſery!

HAVING ſaid this to himſelf, as one after ſome ſad Diſmay a little comforted, and ſubmitting, after diſturb'd Thoughts, to what ſeem'd without Remedy, in a calm, conſiderate, and melancholy Manner he turn'd himſelf to EVE.

ADVENTUROUS EVE! (ſaid he) thou haſt preſumed to do a very bold Deed, and provok'd great Peril, who haſt thus dar'd, had it been only coveting to look upon that Fruit, ſacred to Abſtinence; much more to taſte it, or touch it without incurring the Penalty of a Curſe. But who can recall what is paſt, or undo what is done? Not GOD Almighty, nor Fate! Yet ſo it is, that perhaps thou ſhalt not die; for perhaps the Fact is not ſo heinous now, the Fruit being taſted by the Serpent before, by him profan'd, made common, and unhallow'd; it is not found deadly yet on him, he yet lives, and as thou ſaid'ſt has gain'd a higher Degree of Life, to live as MAN; a ſtrong Inducement to us, as being likely on our taſting it, to find a proportionable Effect; which cannot be, except

we become Gods, Angels, or Demi-Gods. Nor can I think that GOD, though he has threaten'd it, will in Earneſt deſtroy us in ſuch a Manner, who are the prime of all his Creatures, dignified ſo high, and ſet over all his Works; which as they were created for us, and made dependant on us, muſt needs fail in our Fall: So GOD ſhall uncreate his Creation, be fruſtrated in his Deſign, do and undo, and loſe his Labour, which is not well conceiv'd of GOD; who (though he had Power to make a new Creation) yet he would be loth to aboliſh us, leſt the Enemy ſhould triumph and ſay, "Their State is very fickle that GOD fa-"vours moſt! Who can pleaſe him long? Me he ru-"in'd firſt, now MANKIND; whom will he ruin "next," which is a Matter of Scorn not to be given to the Foe. However, I have fix'd my Lot, and reſolve to undergo the ſame Fate as thee: If DEATH is to be thy Portion, then DEATH is to me as Life: I feel the Bond of Nature within my Heart, ſo forcibly draw me to my own Part in thee; for what thou art is mine, our State cannot be divided, we are one, one Fleſh, and to loſe thee were to loſe myſelf

THUS ſpoke ADAM; and EVE made him this Reply: O exceeding great and glorious Tryal of Love, high Example and illuſtrious Evidence, engaging me to emulate! but how ſhall I, ADAM, being inferior in Nature, attain to thy Perfection? From whoſe dear Side I boaſt that I am ſprung, and gladly hear thee ſpeak of our Union, that we both have but one Heart and one Soul, of which this Day affords good Proof, declaring thee reſolv'd, rather than DEATH, or any Thing more dreadful than DEATH ſhall ſeparate us, (who are link'd together in ſuch dear Love) to undergo with me one Guilt and one Crime (if it be any Crime) of taſting this fair Fruit, whoſe Virtue (which at leaſt is ſome Good) hath preſented this happy Trial of thy Love; which elſe had never

never been known ſo eminently. If I thought DEATH would be the Conſequence of this my Attempt, I would ſuffer the worſt alone, and rather die forſaken of thee, than tie thee to me with an Action, that might afterward give thee Sorrow; chiefly having ſo remarkable and late an Aſſurance of thy true faithful, and unequall'd Love. But I feel the Event far otherwiſe; not DEATH, but additional Life, new Hopes, new Joys, and new Knowledge: So divine a Taſte has touch'd my Senſe, that every Thing that was ſweet before, ſeems flat and harſh to this. Taſte freely, ADAM, on my Experience, and deliver all Fear of DEATH to the Winds!

So ſaying, ſhe embrac'd him, and wept tenderly for Joy; much mov'd that he had rais'd his Love to ſuch a noble Height, as to incur divine Diſpleaſure or DEATH for her Sake. In Recompence (for ſuch a bad Compliance as his merited no better) ſhe gave him with a plentiful Hand, from the Bough of that fair enticing Tree: He eat without Scruple againſt his better Knowledge; not deceiv'd in the leaſt, but fondly overcome with Female-Charms and Enticements. The Earth trembled, as it had done before when EVE eat, and Nature gave a ſecond Groan; the Sky lower'd, it thunder'd, and ſome Drops fell at the compleating of the mortal original Sin; *(a)* while

(a) Original Sin, is that Guilt which Chriſtians ſuppoſe to be deriv'd from *Adam* and *Eve* to all their Poſterity. They endeavour to prove it from *Job* 14. 4. "Who can bring a "clean Thing out of an un- "clean? not one." *Pſal.* 51, 7. "Wherefore as by one Man "Sin entered into the World, "and Death by Sin; and ſo "Death paſſed upon all Men, "for that all have ſinned." *Epheſ.* 2. 3. "Among whom "alſo we had our Converſation "in times paſt, in the Luſts of "our Fleſh, fulfilling the De- "ſires of the Fleſh, and of the "Mind; and were by Nature "the Children of Wrath, even "as others." From the Degeneracy and Corruption of all Nations,

while ADAM kept eating his Fill, and took no Thought; neither was EVE afraid to commit her former Crime again, the more to ſooth him with her belov'd Society; that now both being intoxicated, as it were with new Wine, they become quite full of Mirth, and fancy that they feel Divinity within them, producing that which would make them ſcorn the Earth. But that falſe Fruit firſt ſhew'd a quite different Operation, enflaming them with carnal Deſire; he began to caſt laſcivious Eyes upon EVE, which Glances ſhe as wantonly repaid; 'till they burnt in the ſinful Paſſion of Luſt; and ADAM thus began to expreſs it to EVE:

NOW EVE, I ſee that thou art of an exact and elegant Taſte, which is no ſmall Part of Knowledge; ſince we apply and refer all different Savours to the Judgment of the Palate, which if nice, we ſay is judicious; ſo well haſt thou made Proviſion for this Day, that I yield the Praiſe to thee. We have loſt a great Deal of Pleaſure, while we abſtain'd from this delightful Fruit, nor 'till now have known the true Reliſh of Taſte: If there be ſuch a Pleaſure in Things forbidden us, it might be wiſh'd that for this one Tree we had been forbidden ten. But come! now we are ſo well refreſh'd, let us ſeek Paſtime as cannot but be agreeable after ſuch delicious Fare; for never ſince the Day I ſaw thee firſt, and wedded thee, adorn'd with all Perfection, did thy Beauty ſo inflame my Senſe with Deſire to enjoy thee: Thou ſeemeſt fairer to me now than ever; all which is owing to the Virtue of this Tree.

HE

Nations; the natural Proneneſs of all Men to Vice and Immorality; their Averſion to Piety and Virtue, and the Perfections and Happineſs of *Adam* and *Eve*, before they committed this Sin, compared with diſorderly Paſſions, Fear, Guilt, Shame, Confuſion, Miſery, Mortality, Loſs of God's Favour, Expulſion out of *Paradiſe*, &c. St. *Auſtin* firſt called it *Original Sin*.

HE ſaid thus, and did not forbear Glances or wanton Motions of amorous Intent; which were now well underſtood by EVE, whoſe Eye darted the contagious Fire of Luſt. He ſeiz'd her Hand, and led her (ſhe being forward to go) to a ſhady Bank, cover'd thick over-head with thick Branches; their Bed was of various Flowers: There they took their Fill of Love and Play, the Seal of their mutual Guilt, and the Solace of their Sin; 'till Sleep oppreſs'd them, they being wearied with Dalliance and amorous Sport.

AS ſoon as the Force of that fallacious Fruit was exhal'd, that with exhilarating Vapour had play'd about their Spirits, and led their inmoſt Powers into Error; and groſſer Sleep, bred of unkindly Fumes, and incumber'd with conſcious Dreams, had now left them; they roſe up, not refreſh'd, but weary as if they had not ſlept; and each viewing the other, ſoon found how their Eyes were open'd, and their Minds how darken'd! Innocence was gone, that like a Veil had ſhadow'd them from knowing Evil; juſt Confidence, native Righteouſneſs, and Honour, were gone from about them, and they were left naked to guilty Shame. ADAM cover'd himſelf, but his Covering was ſtill more Shame: So roſe SAMSON *(b)* from the Lap of DALILAH, *(c)* that Harlot he had taken

(b) Samſon, or *Shimſon*, *Heb.* i. e. *Hear the ſecond Time*: becauſe the Angel was intreated to come to his Parents, a ſecond Time, to let them hear of his Conception, Manner of Life and mighty Deeds. He was the Twelfth and laſt of the Judges of *Iſrael*: Succeeded *Abdon*, judged that People twenty Years, and died *A. M.* 2887. before *Jeſus Chriſt*, about Eleven hundred and ſeventeen Years.

(c) Dalilah; *Heb.* i. e. *A Conſumer*. *Joſephus* calls her *Dalale*, and the *Greeks Dalida*, which doth not alter the Signification of the Word. A Woman that lived in the Valley of *Soreck*, which lies upon the Banks of the River *Soreck*, *Heb.* i. e. *A Myrtle Branch*; becauſe many

from among the PHILISTINES, and wak'd depriv'd of his Strength; ſo ADAM and EVE wak'd, deſtitute and bare of all their Virtue: They ſat a long Time with their Countenances confus'd, as though they had been ſtruck dumb; 'till ADAM, though no leſs abaſh'd than EVE, at length forc'd Utterance to theſe Words:

O EVE! it was in an ill Hour that thou gaveſt Ear to that falſe Serpent, whoever taught him to counterfeit MAN's Voice; the Truth being that we are fallen, but our promis'd Riſing falſe; ſince we find, that indeed our Eyes are open'd, and find that we know both Good and Evil!------Good loſt, and Evil got!-----A very bad Fruit of Knowledge, if this be to know; this, which leaves us thus naked, void of Honour, Innocence, Faith, and Purity, our uſual Ornaments, now all defil'd and ſtain'd! and evident in our Faces the Signs of foul Concupiſcence; whence comes Store of Evil, even Shame, the utmoſt Evil; and be aſſur'd many leſſer will attend.-----How ſhall I henceforth behold the Face of GOD, or any of the Angels, ſo often ſeen heretofore with Joy and Rapture? Thoſe heavenly Shapes will now dazle me with the Blaze of their Brightneſs, which I am no longer able to bear. O! that I might live ſavage here in Solitude, hid in ſome thick Shade, not to be penetrated by the Light of the Sun or Stars; where higheſt Trees ſpread their broad Shades, and darken the Night! Cover me, ye Pines! Hide me, ye Cedars! with innumerable Boughs, where I may never ſee GOD or Angel more!-----But now let us, in this bad Condition we are in, contrive what may beſt ſerve for the

ny Myrtles grew there. This Valley was about twelve Miles from *Jeruſalem*, on the Weſt, but belonged to the *Philiſtines*. *Samſon*'s Miſtreſs and Betrayer, *Judg.* 16, 4. 5. 8. *Chryſoſtom*, *Caſſian*, *St. Ephrem*, *Pererius*, *Sulpitius*, *Severus*, &c. think ſhe was his Wife. But *Joſephus*, *St. Ambroſe*, *St. Jerom*, *Serrarius*, &c. believe otherways.

the preſent, to hide thoſe Parts of ours each from the other, that are unſeemlieſt and ſeem moſt obnoxious to Shame: Let us find ſome Tree, whoſe broad ſmooth Leaves join'd together, and girded upon our Loins, may cover all round thoſe middle Parts; that this new Comer SHAME, may not continually reproach us as unclean.

ADAM counſell'd thus, and they both went together into the thickeſt Wood; there they ſoon choſe the Fig-Tree; not that which is eſteem'd for its Fruit, but ſuch as at this Day (known to the INDIANS in MALABAR, *(d)* or DECAN, *(e)*) ſpreads branching ſo broad and long, that the bended Twigs take Root in the Ground, and grow round about the Body of the Tree, from whence they firſt ſhot forth; which makes a Shade like Rows of Pillars arch'd high over, and having Walks between; there the INDIAN Herdſmen often ſhunning the Heat ſhelter themſelves, and tend their Herds as they feed, cutting a Paſſage through the thick Shade. The Leaves

(d) Malabar; Indian. A vaſt Country of *India*, lying along the Weſt Coaſt of the *Peninſula* from Cape *Comorin*, over againſt the Iſland of *Ceylon*, to *Canara*, on this Side of the *Ganges*; in Length about 180 Leagues, or 324 Miles; but no where above 100 in Breadth; and the moſt fruitful, temperate and populous Region in the World. It contained formerly ſeveral Kingdoms, which in the Time of *Surma Perimal*, about 730 Years ago, were all ſubject to one Sovereign: He embraced Muhammedaniſm, divided his Kingdom among his Relations, and went in Devotion to *Mecca*, and died there; but many of the People are *Pagans* ſtill, and others have embraced Chriſtianity of late, by the Miſſionaries ſent thither by the King of *Denmark* in 1706.

(e) Decan; *Ind.* i. e. *The South*. A Royal City of a Kingdom of the ſame Name in *India*, belonging to *Malabar*, in many Iſlands, on this Side of the *Ganges*. It has *Bengal* on the *Eaſt*, the *Indian Sea* on the *Weſt*; *Biſnagar* on the *South*, and the *Mogul*'s Country on the *North*. Here, theſe broad-leav'd Fig Trees grow in Abundance, which *Milton* hints at here: the Leaves of the Bonona Tree in *Peru* are four or five Foot long, and about two Foot wide. Another grows there, which is about twelve Feet long and five broad, which the Natives uſe for a Table Cloth.

Leaves of thoſe Trees they gather'd, which were very broad, and with what Skill they had ſew'd them together, to gird their Waiſts. Vain Covering, if deſign'd to hide their Guilt, and the Shame that they dreaded! O how unlike to their firſt naked Glory! Juſt ſo COLUMBUS *(f)* found the AMERICANS, *(g)* only girt round with Feathers; who elſe were naked and wild among the Trees, on Iſlands, or by the Sea Shore. ADAM and EVE having made theſe Aprons, and as they thought in Part cover'd their Shame, were nevertheleſs not at Reſt or Eaſe in their Minds

(f) Columbus; *Gr. Lat.* i. e. *A Dove. Chriſtopher Columbus* or *Colon*, born in *Cugureo*, but others ſay at *Neray*, near *Genoa* in *Italy*. He from his own Knowledge in Geography, and from the Information of an old Sailor *Alphonſus Santrius*, (whom he ſaved in a Shipwreck) diſcovered *America*, under the Name and Aid of *Ferdinand* King of *Spain*, A. D. 1492. But it was firſt diſcovered about 300 Years before, *A. D.* 1170, by *Madoc* a valiant Prince and Son of *Owen Gunneth* King of *Wales*; as is related by *Lywric Ap Grano*, *Galyn Owen*, *Peter Martyr*, *Humphry Lloyd*, *David Powell*, *Sir John Price*, *Richard Hacklayt*, *Sir Thomas Herbert*, &c. which was farther confirmed by the Reverend Mr. *Morgan Jones*, Chaplain of *South Carolina*, who lived four Months with the *Doeg Indians*, and converſed with them in the Old *Britiſh* Language. Laſtly, that Prince *Madoc* was buried in *Mexico*, appears by the Epitaph on his Monument lately found there. See the *Glouceſter Journal* and *Daily Poſt*, &c. *March* 6, 1740. After all the Service done to *Spain*, *Columbus* was buried at *Sevil*, with Contempt.

(g) Americans; the People of *America*; ſo called from *Americus Veſpucci* or *Veſpuſius*, a *Florentine*, who diſcovered this *New World*, *A. D.* 1597. and five Years after *Columbus*. *America* is ſurrounded with the Ocean on all Sides, and is not contiguous to *Aſia*; as the *Ruſſians* have lately diſcovered. It is as large as the three known *Quarters* of the World; for *Mexico* (or *North America*) is reckoned by ſome to be about 23000 Miles, and *Peru* (or *South America*) 17000 Miles in Compaſs: That is, if all the Land upon Gulphs, Promontories and Iſlands were duly meaſured. It contains from N. to S. about 8220 Miles, and from E. to W. 6540 M. *Plato*, *Ariſtotle*, *Diodorus Siculus*, and other Antients gave ſome dark Hints of *America*; and other Authors affirm that the old *Carthaginians* traded to it. But how could that be done without the Uſe of the Compaſs and other Helps of Navigation, not known to the Antients?

Minds, but they ſat them down to weep. Not only Tears fell from their Eyes, but high Storms began to riſe within, high Paſſions, Anger, Hate, Miſtruſt, Suſpicion, and Diſcord, which ſorely ſhook the inward State of their Minds, that once were quite calm and full of Peace, now reſtleſs and turbulent; for the Underſtanding rul'd no longer, nor did the Will take it any longer for a Guide, but was in Subjection now to ſenſual Appetite, who uſurping, claim'd a ſuperior Sway over ſovereign Reaſon. ADAM, from a Breaſt thus diſtemper'd, eſtrang'd in Look, and in a different Stile, again renew'd his Speech to EVE:

I WISH thou hadſt hearken'd to what I ſaid, and ſtaid with me as I beſought thee, when that ſtrange Deſire of wandering this unhappy Morning, I know not whence, poſſeſs'd thee! we had then remain'd happy ſtill, not as we are now, diſpoil'd of all our Good, ſham'd, naked, and miſerable. ------ Henceforth, let none ſeek needleſs Cauſes to prove the Faith they owe; but conclude, when they earneſtly ſeek ſuch Proof, that then they begin to fail in their Duty. To whom EVE, ſoon mov'd with ADAM's laying the Blame upon her, thus anſwer'd:

ADAM, what very ſevere Words have paſs'd thy Lips? Wilt thou impute that to my Default, or Will of wandering, (as thou calleſt it) which, who knows, might have happen'd as ill if thou hadſt been by, or perhaps have happen'd to thee, hadſt thou been there, or had the Attempt been made here? Thou thyſelf could'ſt not have diſcern'd any Fraud in the Serpent, ſpeaking as he ſpoke; there was no Ground of Enmity known between us, why ſhould he mean me any Ill, or do me any Harm? What, was I never then to have parted from thy Side? As well I might have grown there ſtill one of thy Ribs, and lifeleſs! Being as I am, and thou the Head, why didſt not thou abſolutely command me not to go, eſpecially going into ſuch Danger as thou ſaid'ſt? But thou wert too eaſy

eaſy then, and didſt not much oppoſe me; nay, thou didſt permit me to go, approve of my going, and diſmiſs'd me fairly: Hadſt thou been firm and fix'd (as thou ought'ſt to have been) in with-holding me, then had not I tranſgreſs'd, nor thou with me.

To whom then ADAM (the firſt Time of his being angry) reply'd: Is this thy Love, and this the Recompence of mine to thee, which I prov'd unchangeable, ungrateful EVE! when thou wert loſt, not I, who might have liv'd and enjoy'd immortal Happineſs; yet willingly rather choſe DEATH with thee: And am I now upbraided, as the Cauſe of thy Tranſgreſſion? ----- I was not, it ſeems, ſevere enough in my Reſtraint! --- What could I do more? I warn'd thee, I counſel'd and admoniſh'd thee; told thee before-hand of the Danger, and the lurking Enemy that lay in wait: What I had done beyond this had been Force, and Force can have no Effect upon Free-will. But then Confidence bore thee on; thou thought'ſt thyſelf very ſecure, either to meet no Danger at all, or elſe to find Matter of Glory in the Tryal: And perhaps I was alſo in an Error, in admiring too much what ſeem'd in thee to be ſo very perfect, that I thought nothing evil durſt make an Attempt upon thee; but I rue that Error now, which is become my Crime, and thou become my Accuſer too! ----- Thus ſhall it happen to MAN, who putting too much Confidence in the Worth of WOMAN, lets her Will rule: She won't bear to be reſtrain'd; and yet if ſhe is left to herſelf, and any Evil enſue from thence, ſhe'll firſt accuſe his weak Indulgence of her. ------ Thus they ſpent the Hours in mutual Accuſation of each other; but neither of them would condemn themſelves, and there appear'd no End to their vain and fruitleſs Contention.

The End of the NINTH BOOK.



THE TENTH BOOK OF PARADISE LOST.

The ARGUMENT.

MAN's *Transgression known, the guardian Angels forsake* Paradise, *and returning up to Heaven are approv'd of,* GOD *declar'd that the Entrance of* Satan *could not be by them prevented. He sends his* Son *to judge the Transgressors; who descends, and gives Sentence accordingly; in Pity cloaths them both, and re-ascends.* Sin *and* Death *sitting till then at the Gates of Hell, by wondrous Sympathy, feeling the Success of* Satan *in this new World, and the Sin by Man there committed, resolv'd to sit no longer in* Hell, *but to follow* Satan *their Father up to the Place of* Man: *To make the Way easy from* Hell *to this World to and fro, they pave*

pave a broad Highway or Bridge over Chaos, *according to the Track that* Satan *firſt made; then preparing for Earth, they meet him, proud of Succeſs returning to* Hell: *Their mutual Gratulation:* Satan *arrives at* Pandæmonium *in full Aſſembly relates with boaſting his Succeſs againſt* Man; *inſtead of Applauſe is entertain'd with a general Hiſs by all his Audience, transform'd, with him alſo, ſuddenly into Serpents, according to his Doom given in* Paradiſe: *Then deluded with a Show of the* Forbidden Tree *ſpringing up before them, they greedily reaching to taſte of the Fruit, chew Duſt and bitter Aſhes. The Proceedings of* Sin *and* Death; GOD *foretells the final Victory of his* Son *over them, and the renewing of all things; but, for the preſent commands his Angels to make ſeveral Alterations in the Heavens and Elements.* Adam *more and more perceiving his fallen Condition heavily bewails; rejects the Condolement of* Eve; *ſhe perſiſts, and at length appeaſes him; then to evade the Curſe likely to fall on their Offſpring propoſes to* Adam *violent Ways, which he approves not; but, conceiving better Hope, puts her in Mind of the late Promiſe, that her Seed ſhould be reveng'd on the* Serpent; *and exhorts her with him to ſeek Peace of the offended Deity, by Repentance and Supplication.*

CHAP.

CHAP. I.

The Guardian Angels *leave* Paradiſe *on* Man's *Tranſgreſſion:* GOD *thereupon ſends his* Son *to judge the* Tranſgreſſors.

MEAN while the deſpiteful and heinous Action of SATAN, which he had done in PARADISE, was known in Heaven, and how he having poſſeſs'd the Serpent had perverted EVE, and ſhe her Huſband, to taſte of the fatal forbidden Fruit: For what can eſcape the Eye of GOD, who ſees every Thing, or deceive him who knows all Things? Who juſt and wiſe in all his Ways, did not hinder SATAN from attempting to corrupt the Mind of MAN, who was arm'd with Free-will and Strength, compleatly ſufficient to have diſcover'd and repuls'd all Stratagems whatever, either of Foe or pretended Friend: For ſtill they knew, and ought ever to have remember'd the high Injunction, not to taſte of that Fruit whoever tempted them; which they not obeying, incurr'd (and what could they do leſs?) the Penalty; and having in that one Sin committed Rebellion, Diſobedience, Pride, Senſuality, and Ingratitude, they deſerv'd to fall.

THE Angels, whoſe Charge it was to guard PARADISE, aſcended from thence in Haſte up into Heaven, ſilent and ſorrowful for MAN; for by this Time they knew his fallen State, much wondering how the ſubtle Fiend had found Entrance into PARADISE unſeen. As ſoon as the unwelcome News arrived from Earth to the Gates of Heaven, all were diſpleas'd who heard it: That Time, dim Sadneſs did not

ſpare

ſpare heavenly Faces; yet, as it was mix'd with Pity, it did not leſſen their Bliſs. The Angels crowded about thoſe who were juſt arriv'd from Earth, to hear and know how every Thing befell: They made Haſte towards the ſupreme Throne, to give the Account, and make appear with juſt Plea their utmoſt Diligence, which was well approv'd of; when the moſt high eternal FATHER utter'd his Voice thus in Thunder, from amidſt his ſecret Cloud.

YE aſſembled Angels, and Powers return'd from your unſucceſsful Charge! don't be diſmay'd nor troubled at theſe bad Tidings from the Earth, which could not be prevented by your ſincereſt Care, you being lately foretold what would come to paſs, when firſt SATAN croſs'd the Gulph from Hell. I told ye then, that he ſhould prevail, and ſucceed in his bad Purpoſe; that MAN ſhould be ſeduc'd and flatter'd out of all, by reaſon of his believing Lies againſt his MAKER; no Decree of mine concurring to neceſſitate his Fall, or in the leaſt have any Impulſe upon his Free-will, which was left in even Balance to its own Inclination: But he is fallen; and now what remains, but that the mortal Sentence ſhould paſs on his Tranſgreſſion? ------ DEATH was threaten'd to be inflicted on him the Day that he tranſgreſs'd, which he already preſumes vain and void, becauſe yet not inflicted (as he was afraid) by ſome immediate Stroke; but he ſoon ſhall find, before the Day is finiſh'd, that Forbearance is no Acquittance: Juſtice ſhall not return ſcorn'd, as Bounty has. But whom do I ſend to judge them? Whom but Thee, my SON and Vicegerent? To Thee I have made over all Judgment, whether in Heaven, or Earth, or Hell. It may eaſily be ſeen, that I intend Mercy to be Companion with Juſtice, when I ſend Thee, the Friend of

MAN,

MAN, his Mediator, *(a)* his deſign'd and voluntary Ranſom and Redeemer, (who is to take upon himſelf the Nature of a MAN) to judge fallen MAN.

SO ſpake the Almighty FATHER; and unfolding his bright Glory toward the Right-Hand, ſhone forth his whole Deity on his SON; in whom that Glory which in the FATHER was inviſible, was expreſs and manifeſt; and who divinely gave this mild Anſwer:

ETERNAL FATHER! It is Thou who art to make Decrees; it is my Part, both in Heaven and Earth, to obey thy ſupreme Will; that Thou in me, thy beloved SON, may'ſt always be well pleaſed. I go to judge thoſe, who have tranſgreſs'd thy Law on Earth; but Thou knoweſt, whoever is judged, the worſt muſt light upon me, in the Fullneſs of Time; for ſo I undertook before Thee, and now not repenting, obtain this of Right, that I may mitigate their Doom, which is to fall on me: Yet I ſhall ſo temper Juſtice with Mercy, as may ſhew them both to be fully ſatisfied, and appeaſe Thee. There will be no Need of Attendance or Train, where none are to behold the Judgment, but thoſe two who are to be judged: SATAN convicted by Flight, and Rebel to all Law, is beſt condemn'd when abſent; for Conviction does not belong to the Serpent.

THUS ſaying, he roſe from his radiant Seat of Glory, high and equal to the FATHER: THRONES and POWERS, PRINCEDOMS and DOMINATIONS miniſtering

(a) Mediator; *Fr. Ital. Sp.* from the *Lat.* i. e. One that is in the middle between two different Perſons; a Manager between Perſons at Variance; an Interceſſor, a Peace-Maker. Before Sin, *Adam* had free Acceſs to God; but it made him ſo abominable and odious to the infinite *Holineſs* of the Deity, that he could not be acceptable, without an Advocate and Interceſſor.

ſtering to him, accompanied him to the Gate of Heaven; from whence EDEN and all the Coaſt lay in Proſpect: Strait he deſcended down: (the Speed of Gods can't be meaſur'd by Time, though it may be thought to move ever ſo ſwiftly.) Now the Sun was deſcending towards the Weſt after Noon, and gentle Breezes, at their due Hour, roſe to cool and refreſh the Earth, and bring on the Evening; when he, his Wrath more aſſwag'd, came both the mild Judge and Interceſſor, to paſs Sentence upon MAN. ADAM and EVE heard the Voice of the Lord GOD, walking in the Garden in the Cool of the Day, brought to their Ears by ſoft Winds; they heard, and hid themſelves from his Preſence among the thickeſt Trees in the Garden, both Man and Wife; 'till GOD approaching, thus call'd aloud to ADAM:

ADAM! where art thou? thou wert us'd to meet my coming with Joy, and ſee me far off; I am not pleas'd that I miſs thee here, and am entertain'd with Solitude, where (as it was obviouſly thy Duty) thou us'd to appear before me uncall'd for: Or do I come leſs conſpicuous? Or what Change in thee cauſes thy Abſence? Or what Chance detains thee? ----- Come forth!

AT that Call he came forth, and EVE with him, more unwilling than he, though ſhe had been the firſt to offend; they were both in a State of Diſcompoſure, and out of Countenance: There was no Love in their Looks, either to GOD or one another; but apparent Guilt, Shame, Perturbation, Deſpair, Anger, Obſtinacy, Hate, and Guile; when ADAM, after fault'ring a great while, thus briefly anſwer'd:

I HEARD Thee in the Garden, and I was afraid, becauſe I was naked, and hid myſelf. ----- To whom the gracious Judge, without Reproach, made Anſwer.---

ſwer. ------ Thou haſt often heard my Voice and haſt not been afraid, but always rejoic'd; how is it become now ſo dreadful to thee? Who hath told thee that thou art naked? Haſt thou eaten of the Tree, whereof I commanded thee that thou ſhould'ſt not eat?

To whom ADAM, ſorely beſet, replied: O Heaven! in ſad Difficulty I ſtand this Day before my Judge; either to undergo the total Puniſhment of the Crime myſelf, or elſe to accuſe my other Self, ſhe who is the Partner of my Life; whoſe Failings, while ſhe remains faithful to me, I ſhould conceal, and not expoſe to Blame by my Complaint. But ſtrict Neceſſity and calamitous Reſtraint overcome me, leſt both Sin and Puniſhment, however inſupportable they may be, fall wholly upon my Head; though ſhould I be ſilent, thou would'ſt eaſily diſcover what I conceal'd. ------ This Woman, whom thou madeſt to be my Help, and gaveſt to me as thy perfect Gift, ſo good, ſo fit, ſo acceptable, ſo divine, that from her Hand I could not expect any Ill; and what ſhe did, let it in itſelf be what it would, her very doing it ſeem'd to juſtify the Deed; ſhe gave me of the Tree, ----- and I did eat!

To whom the ſovereign Preſence of the SON of GOD made this Reply: Was ſhe thy God? Or was ſhe made thy Guide or Superior? Nay, was ſhe made equal to thee? that thou ſhould'ſt reſign thy Manhood to her, and the Place where GOD had ſet thee above her, who was made of thee and for thee: Thy Perfection far excell'd her's in all real Dignity: She indeed was adorn'd with much Beauty, and amiable to attract thy Love, not thy Subjection; and her Gifts were ſuch as appear'd well under Government, but unſeemly to bear Rule; which was thy Part, hadſt thou known thyſelf as thou oughteſt to have

done. Having ſaid thus, he ſpoke to EVE in few Words, Say, Woman, what is this which thou haſt done? To whom ſad EVE, almoſt overwhelm'd with Shame, ſoon confeſſing, yet not bold or talkative before her Judge, thus replied with downcaſt Looks:------ The Serpent beguil'd me, ------ and I did eat!

WHICH when the Lord GOD heard, he proceeded without Delay to give Judgment on the accus'd Serpent, who for Want of Underſtanding and Speech, was not able to transfer the Blame from himſelf to SATAN, who had made him an Inſtrument for Miſchief, and polluted him from the End of his Creation; who was then juſtly accurs'd, as being vitiated in Nature. To know more did not concern MAN, nor alter his Offence; yet GOD at laſt applied his Doom to SATAN, though in myſterious Terms as he then judg'd beſt, and thus let his Curſe fall upon the Serpent:

BECAUSE thou haſt done this thou art accurs'd above all Cattle, and above every Beaſt of the Field; upon thy Belly ſhalt thou go, and Duſt ſhalt thou eat all the Days of thy Life: I will put Enmity between thee and the WOMAN, and between thy Seed and her Seed; it ſhall bruiſe thy Head, and thou ſhalt bruiſe his Heel.

So ſpoke this Oracle, (*b*) which was verified and accompliſh'd:

(*b*) *Oracle*; *Fr. Ital. Span. Dut. Brit. Lat.* i. e. *An Anſwer from the Mouth*; an Anſwer or Counſel concerning Things to come, given by God to his People of old, by Prophets, Inſpiration, an audible Voice, Dreams, Viſions, Urim, and Thummim, &c. which were imitated in the Anſwers made in the Oracles of *Delphi*, *Dodona*, &c. making the blind *Heathens* believe that they were ſpoke by the Mouth of God.

accompliſh'd, when JESUS, (c) the Son of MARY, (who is the ſecond EVE) ſaw SATAN the Prince of the Air, fall down from Heaven like Lightning; then riſing from his Grave, having ſpoil'd Principalities and Powers, he made a Show of them openly, triumphing over them, and with bright Aſcenſion led Captivity Captive through the Air, the very Realm ſo long uſurp'd by SATAN, whom he ſhall tread at laſt under our Feet; even he, who at this Time foretold his fatal Bruize; and to the WOMAN he gave Sentence thus:

I WILL greatly multiply thy Sorrow by thy Conception; in Sorrow ſhalt thou bring forth Children; unto thy Huſband's Will thine ſhall ſubmit, for he ſhall rule over thee.

LASTLY upon ADAM he thus pronounc'd Judgment: Becauſe thou haſt hearken'd to the Voice of thy Wife, and haſt eaten of the Tree of which I commanded thee, ſaying, thou ſhalt not eat of it, curſt be the Ground for thy Sake; in Sorrow ſhalt thou eat of it all the Days of thy Life; Thorns alſo and Thiſtles it ſhall bring forth to thee, and thou ſhalt eat of the Herb of the Field. In the Sweat of thy Face ſhalt thou eat Bread, 'till thou return unto the Ground, for thou waſt taken out of the Ground; Duſt thou art, and unto Duſt thou ſhalt return again.

So he judg'd MAN, being ſent both Judge and Saviour, and put far off the preſent Sentence of-

(c) *Jeſus*; *Heb* i. e. *A Saviour*. A proper Name among the *Jews*; the firſt was *Joſhua* or *Jeſus* the Son of *Nun*, the Succeſſor of *Moſes*, *Acts* 7. 45. "Which alſo our Fathers that "came after, brought in with "*Jeſus* into the Poſſeſſion of the "*Gentiles*, whom God drave "out before the Face of our Fa-"thers, unto the Days of *Da-"vid*." And of many others; but here, *Jeſus* the Son of the *Virgin Mary*.

DEATH, which was pronounc'd on that Day: Then pitying them, to ſee how they ſtood before him, expos'd to the naked Air; (that now was likewiſe about to ſuffer Change) he did not diſdain, thenceforth, to aſſume the Form of a Servant: As when he waſh'd his Servants Feet; ſo now, as the Father of his Family, he cover'd their Nakedneſs with the Skins of Beaſts; which either had ſlain one another, (as ſince the Fall they began to do) or elſe were ſuch as had been ſhed by Snakes, or ſuch Creatures as change their old Skins for new ones, and did not think much to cloath his Enemies; nor did he only cloath their Nakedneſs with the Skins of Beaſts, but arraying their inward Nakedneſs (which was much more ſhameful) with his Robe of Righteouſneſs, cover'd it from the Sight of his FATHER. With ſwift Aſcent he return'd up to him, into his bliſful Boſom, ſitting in Glory as of old; and to the omniſcient FATHER, now appeas'd, recounted all that had paſs'd with MAN, mixing ſweet Interceſſion.

CHAP. II.

Sin and Death *make a Bridge over* Chaos, *and travel from* Hell *to* Earth: Satan *arrives at* Pandæmonium, *and in full Aſſembly relates his Succeſs againſt* Man.

MEAN while, before ADAM and EVE had ſinn'd, and had Sentence paſs'd on them on Earth, SIN and DEATH ſat within the Gates of Hell on either Side, oppoſite to each other; the Gates ſince SATAN paſs'd through had ſtood wide open, belching outragious Flames into the CHAOS, SIN having open'd them; who now thus began to ſay to DEATH:

O SON! why do we ſit here idly viewing each other, while our great Author SATAN thrives in other Worlds, and provides a happier Seat for us his dear Offſpring? It can't be otherwiſe, than that Succeſs attends him: Had he met with Misfortune, he had return'd before this Time, furiouſly driven by the Miniſters of Vengeance; ſince no Place can be ſo fit for his Puniſhment or their Revenge, as this is. Methinks I feel new Strength riſe within me, Wings growing, and large Dominion given me beyond this deep Hell; whatever it be that draws me on, or whether it be Sympathy, or the Force of ſome natural Power, to unite Things of like Nature at the greateſt Diſtance, by ſecret Attraction and Conveyance. Thou who art my Shadow and inſeparable from me, muſt go along with me, for there is no Power that can ſeparate DEATH from SIN. But, leſt perchance the Difficulty of paſſing back, keeps him from returning over this Gulph, through which there is no Paſſage, let us try (a difficult Piece of Work! yet not improper for thee and me, nor ill ſuited to our Power) to make a Path over the Abyſs from Hell to that new World, where SATAN has now got Footing; a Monument of high Merit to all the Infernal Hoſt, making their Paſſage eaſy, backward and forward from hence, or for them to quit Hell once for all, which of theſe ſhall happen to be their Lot: Nor can I miſs the Way, finding myſelf ſo ſtrongly drawn by Inſtinct, and this new felt Attraction.

To whom the meagre Shadow, DEATH, ſoon gave Anſwer: Go, whither Fate and ſtrong Inclination lead thee on; I ſhall not lag behind, nor miſs the Way, thou being my Guide: I draw ſuch a Scent of Mortality, Prey innumerable! and taſte the Savour of DEATH from all Things that lie there: Nor ſhall I be wanting to the Work thou art taking in Hand,

but give all the Aſſiſtance that lies in my Power. And ſo ſaying, he ſnuff'd with great Delight the Smell of the mortal Change upon Earth: As when a Flock of ravenous Birds of Prey come flying, againſt the Day of Battle, where Armies lie encamp'd, though from the Diſtance of many a League, drawn by the Scent of living Carcaſſes, deſign'd for DEATH the next Day in bloody War; ſo the grim King of Terrors ſnuff'd and turn'd up his Noſtrils into the tainted Air, ſmelling his Prey from afar. Then both he and SIN flew different Ways from out the Gates of Hell, into the waſte, wild, and confus'd CHAOS, damp and dark; and with Power (for their Power was great) hovering upon the Waters, drove, crowded together, (as if it were toſs'd up and down in a raging Sea) all that they met with, ſolid or ſlimy, driving it in Shoals on each Side, towards the Mouth of Hell: As when two Polar Winds, blowing adverſe upon the CRONIAN (i) Sea, drive together Mountains of Ice, that ſtop the imagin'd Way beyond PETSORA, (k) Eaſtward to the rich Coaſt of CATHAY (l). DEATH ſmote

(i) *Cronian*, of *Cronos* or *Cronus*, *Lat. Gr.* i. e. *Time*. A Name of *Saturn*, the God of Time and all cold Things. Here, the *Frozen Northern Ocean*, under the Influence of the Planet *Saturn*; which is a cold Planet, according to the Aſtrologers; being far from us.

(k) *Petſora* or *Petzorka*; *Ruſſ.* A Province in the North of *Moſcovy*, under the *Artic Circle* upon the *Icy Sea*, on the Weſt Side of the River *Oby*; ſo called from the Capital City, which ſtandeth in a Lake of the ſame Name; there is a River ſo called, which falleth into that Ocean, at the Mouth of the *Waygats*. It borders upon *Siberia*. The *Ruſſians* call a vaſt Range of Mountains near to it *Ziemno Lipias*, i. e. The *Belt or Girdle of the World*; which they imagine to be the Extremes of it.

(l) *Cathay* or *Catae*. A Province of *Tatary*, having the Frozen Ocean on the North, and *China* on the South. It is called *Cara Kitaia* and *Ava*, by the *Tatars*, i. e. *Black China*: becauſe the Inhabitants were Sun-burnt; whereas thoſe of *China*, at leaſt in the Northern Provinces, are White. It conſiſted of the ſix Northern Provinces of *China*, ſo called from the

ſmote what they had gather'd together with his petrifying Mace, and fix'd it as firm as DELOS now is fix'd, which was ſaid once to have floated; the reſt the Rigour of his Look bound: They faſten'd all with Slime, broad as the Gate, and deep as the Bottom of Hell, and built an immenſe and high-arch'd Pile over the foaming Deep; a Bridge of prodigious Length, joining to the Wall of this World, now defenceleſs and forfeited to DEATH: From hence making a broad, eaſy, inoffenſive Paſſage down to Hell: So (if great Things may be compar'd to ſmall) XERXES, *(m)* to bring under Subjection the Liberty of GREECE, came from the Royal Palace of SUSA *(n)* to the Sea, and making a Bridge over the HELLE-

the antient *Cati* of *Tatary*, who conquered *China*, and eſtabliſhed *Cathay* for the Seat of their Empire; then *Pekin* or *Cambalu* became the Royal City, and the whole Empire of *China* went under that Denomination by the *Tatars*, who conquered it; tho' it had been the moſt antient Empire, and laſted the longeſt of any upon Earth, *A. D.* 1278. Theſe Places and Names were firſt made known to the *Europeans* from the *Saracens*; who began a long and bloody War with the *Tatars*, A. D. 1616. ended in the Conqueſt of *China* and the Deſtruction of the Family of the *Taimingæ*, A. D. 1644. As Father *Paul* of *Venice* relates, who was in that War.

(m) Xerxes; *Perſ.* i. e. The *grand Warrior.*) The fourth King of *Perſia* and firſt of that Name. He was ſecond Son of *Darius*, i. e. the *Avenger*; (*Achaſuerus* is his Scriptural Name) i. e. *One that defeats the Schemes of another Man*, and Nephew of *Cyrus* the Great, (i. e. the *Sun.*) *Xerxes* reduced *Egypt*, and in the fifth Year of his Reign, ſet out from *Suſa* with the moſt numerous and formidable Army that ever the World ſaw before or ſince, to invade *Greece*: which amounted to five Millions of Souls and above. *Herodot.* L. 7. c. 187. *A. M.* 3470. But was ſhamefully defeated, and hardly eſcaped with his Life, in a little Cock-boat. A juſt Chaſtiſement for his Inſolence. He is called *Abaſuerus*, *Eſt.* 1.

(n) Suſa; *Heb.* i. e. A *Lily*: becauſe many *Lillies* grow thereabout. So *Jericho* is called the City of *Palm* Trees, *Deut.* 34. 3. And *Florence*, in *Italy*, from Abundance of Flowers there. It is called *Shuſhan*; and there *Abaſuerus* held his Court, *Eſther* i. 2. And hence the whole Country was called *Suſiana*.

HELLESPONT, (o) join'd EUROPE (p) to ASIA; (q) of whom it was ſaid, that he ſcourg'd the Waves, becauſe they broke down his Bridge.

Now

Suſiana. The chief City of that Province of *Perſia* between *Tygris* and *Perſia*, and five Days Journey from the *Euphrates* towards the Frontiers of *Chaldea*. It was built or repaired by *Darius Hyſtaſpis*, the Father of *Xerxes*, as *Pliny* reports; but *Strabo* aſcribes it to *Tython* the Father of *Memnon*, about *A. M.* 2750, therefore, ſome call it *Memnonia*. It was the Seat of the *Perſian* Emperors, during the Summer Seaſon, for many Ages. There *Daniel* the *Prophet* was buried; and *Joſephus* ſays that his famous Palace there was freſh and beautiful in his Days. *Alexander the Great* took it and found about 7 Millions in Gold, and 9,000,000 Pound Sterling in Silver, beſides other immenſe Treaſures there. Now *Souſter*, *Thevenot*. There *Alexander* the *Great* married *Statyra*, and made a Feaſt for 9000 Gueſts, and gave to each of them a Golden Cup.

(o) *Helleſpont*; *Lat. Gr.* i. e. *The Sea* of *Helle*, Daughter of *Athamas* King of *Thebes* in *Greece*; which flying with her Brother *Phryxus*, from the Indignation of her Mother in Law, periſhed there. It is a narrow Sea between the *Propontis* or white Sea, and the Head of the *Archipelago*, not above ten or twelve Leagues in Length, at the Mouth it is a large League and a half broad, and at the narroweſt about ſeven Furlongs over. It is the Entrance into *Conſtantinople* from the *Archipelago*, and divides *Europe* from *Aſia*. Some call it the Streights of *Gallipoli*, from a City of that Name upon the Weſt Side of it; and by the *Turks*, the *Dardanels*, from *Dardane*, an antient City near it, in *Aſia Minor*. It is defended by two new Caſtles, which *Mahomet* IV. 1659. and not from the old Caſtles of *Ceſtos* and *Abydos*, as ſome have thought. See Monſ. *Tournefort*. Over this Sea *Xerxes* laid a Bridge between *Ceſtos* and *Abydos*, by which he carried his immenſe Army in ſeven Days and Nights, into *Europe*.

(p) *Europe*; *Phœn.* i. e. *A white Face*, of a *fair Countenance*: becauſe the People of it are whiter and fairer, than thoſe of *Aſia* and *Africa*. One of the four grand Quarters of the World; tho' it be leaſt of all, yet it is moſt conſiderable now for all Manner of Arts, Sciences, Arms, Laws and Learning in the World, &c. It is about 3300 Miles in Length; and 2300 in Breadth. *Strabo* and other Geographers reſemble it to the Shape of a Dragon; whereof the Head to *Spain*, the Neck to *France*, the main Body to *Germany*. *Europe* contains two Empires, and about thirty different Kingdoms. It is parted

from

NOW DEATH and SIN had brought the Work (by wond'rous Art, ſuperior to any we know) to the Outſide of this round World; it was a Ridge of pendent Rock, which they had drawn over the CHAOS, following the Track of SATAN, to the ſelf-ſame Place where he firſt lighted and landed: They made all faſt with Pins and Chains of Adamant; too faſt and too durable they made it! and now in little Space the Confines of Heaven and of this World met; and on the Left-Hand Hell interpos'd with a long Tract between; three ſeveral Ways in Sight led to theſe three Places. And now they had diſcover'd the Opening that led to the Earth, where SATAN had enter'd; and tending firſt their Way to PARADISE, they beheld him in the Likeneſs of a bright Angel, between the CENTAUR *(r)* and the SCORPION, ſteering upwards

from *Africa* by the *Mediterranean* Sea on the South, and from *Aſia* by the *Archipelago*, *Helleſpont*, *Propontis*, the *Boſphorus*, *Euxine* Sea, the *Mæotis*, and the great River *Volga* on the North Eaſt.

(q) Aſia; *Phæn.* i. e. *The Middle*: becauſe it (eſpecially Leſſer *Aſia*) lies in the Middle of *Europe*, *Aſia*, and *Africa*. The third Quarter of the World, larger than the other two, and very famous for being the Original Seat of Man's Creation, Fall and Redemption; for the firſt and moſt renowned Tranſactions of Mankind, recorded in Sacred Writ, and all antient Hiſtories. It is ſurrounded with Sea on the North, Eaſt and South, and parted from *Europe*, as is ſaid above, on the Weſt. *Aſia* extends from the North to the South, about 4400 Miles; and from Eaſt to Weſt, 7500 Miles. Antiently it was divided into the Greater and Leſſer *Aſia*; afterwards into five large Empires, *viz.* I. That of the *Czar* of *Muſcovy*. II. Of the great *Cham* of *Tatary*. III. Of the Great *Mogul*. IV. Of the *Sophy* of *Perſia*. V. Of the *Sultan* of the *Turks*. To thoſe may be added the Empire of *China*, which was not known to the Antients; but as large as any of thoſe Empires.

(r) Centaur; *Lat.* from the *Gr.* i. e. *Pricking* a *Bull*. A fabulous Monſter, half Man half Horſe. This Fable roſe from a People of *Theſſaly*, who firſt broke Horſes to War, and riding upon Horſeback, drove their Cattle before them. Other Men ſeeing them at a Diſtance, thought they were but one Creature:

wards among innumerable Conſtellations, and the Sun riſing in ARIES. He came in a Diſguiſe, but SIN and DEATH ſoon diſcern'd their Parent through it. He, after he had ſeduc'd EVE, ſlunk without being taken Notice of into the neighbouring Wood; and changing his Shape, to obſerve the Sequel, ſaw his deceitful Act ſeconded by EVE, (though ſhe knew nothing of the Miſchief ſhe was about) upon her Huſband: He ſaw their Shame, and that they had ſought vain Coverings to hide it; but when he ſaw the SON of GOD coming from Heaven to judge them, terrified at that, he fled; not hoping by that Means to eſcape, but only to ſhun the preſent Puniſhment; fearing (knowing himſelf to be guilty) what GOD's Wrath might inflict: That paſt, he return'd by Night, and liſt'ning, where the unhappy Couple ſat in their ſad Diſcourſe and various Complaints thence gather'd the Knowledge of his own Doom; which underſtanding not inſtantly to be inflicted, but in future Time, he now return'd to Hell full of Joy, and fraught with good Tidings; and at the Brink of CHAOS, near the Foot of this new wonderful Bridge, he met, (not hoping nor expecting) his dear Offspring, who were come to meet him; there was great Joy at their Interview, and it increas'd at Sight of that ſtupendous Paſſage, which they had made. He ſtood long in Admiration, 'till SIN, his fair enchanting Daughter, thus broke the Silence:

O FATHER! theſe are thy great Deeds, theſe are thy Trophies! which thou viewеſt as if they were not thy own; thou art their Author and firſt Architect; for

ture: And ſo the poor *Americans* thought of the *Spaniards*, when they firſt invaded them upon Horſes. Here, an Aſtron. T. a Southern Conſtellation, conſiſting of 37 Stars, which is called *Sagittarius*, *Lat.* i. e. An *Archer* or *Bowman*. It is ſo called, becauſe of its vehement Cold when the Rays of it caſt forth the piercing Winds in *November*.

for I no ſooner divin'd in my Heart (which by a ſecret Harmony ſtill moves with thine, join'd in a ſweet Connection) that thou hadſt proſper'd on Earth, which thy Looks now alſo bear Witneſs to, but ſtrait I felt (though the Diſtance of Worlds was betwixt us) that I muſt follow thee, with this thy SON; for Fate, and the neceſſary Conſequence of Things, will for ever unite us three: Hell could no longer hold us, nor this obſcure, unpaſſable Gulph detain us from following thy illuſtrious Tract. Thou haſt atchiev'd our Liberty at laſt, though 'till now we have been confin'd within the Gates of Hell: Thou haſt given us Power thus far to fortify the dark Abyſs, and to lay over it this wond'rous and portentous Bridge. This World is now all thine; thy Virtue has won what thy Hands did not make: Thy Wiſdom has gain'd, with Odds, what War had loſt, and fully aveng'd us for the Loſs that we ſuſtain'd in Heaven: Here thou ſhalt reign Monarch; there thou didſt not: There let him ſtill bear Sway, the Conqueror, as Battle hath adjudg'd him; retiring from this new World, which is now alienated from him by his own Sentence: And let him henceforth only divide with thee the Monarchy of all Things, parted by the Bounds of Heaven, which is his Dominion, from this orbicular World, which is now thine; or let him try another Battle with thee, now grown more dangerous to his Throne.

TO whom the Prince of Darkneſs made this glad Anſwer; Fair Daughter! and thou who art at the ſame Time my Son and Grandchild! you have given high Proof that ye are of the Race of SATAN, (for I glory in the Name, which declares me the Antagoniſt of the Almighty King of Heaven) and merit great Praiſe from me, and all the Infernal Empire, that ſo near Heaven have, with this glorious Work and triumphal Act, met me come triumphal from my glorious Act, and have made this World and Hell

one

one Realm, (and made it ours) one Continent of eaſy Thoroughfare. Therefore while I with Eaſe deſcend through Darkneſs, over the Road which ye have made, to my aſſociate Powers, to acquaint them with what hath happen'd, and to rejoice with them; do you two, this Way, among theſe numerous Orbs, (which are all yours) deſcend right down to PARADISE: Dwell there, and reign in Happineſs, and thence exerciſe Dominion on the Earth and in the Air, but chiefly upon MAN, who has been declar'd Lord of all; make him firſt your Slave and Priſoner, and laſtly kill him. I ſend ye my Subſtitutes, and create ye my Plenipotentiaries on Earth, having matchleſs and full Power iſſuing from me: All my Hold of this new Kingdom depends entirely upon your joint Strength; it lying, through my Craft and Management, now expos'd to DEATH through SIN. If your united Power does but prevail, the Affairs of Hell need Fear no Detriment; therefore go, and be ſtrong in Evil.

SAYING this, he diſmiſs'd them, and they with Speed held their Courſe through the thickeſt of the Conſtellations, every where ſpreading their Bane: The blaſted Stars look'd pale, and Planets under evil Influence then ſuffer'd real Eclipſe. SATAN went the other Way, down the Cauſeway to the Gate of Hell: On either Side, CHAOS (over whoſe Realm SIN and DEATH had built the Bridge) beat with rebounding Surge againſt its Foundation, which it could not remove. SATAN paſs'd through the Gate, that was wide open and unguarded, and found the Place deſerted; for thoſe who were appointed and us'd to ſit there, had (as has been ſaid) left their Charge, and flown to the upper World: The reſt were all retir'd farther within, about the Walls of PANDÆMONIUM, the City and proud Seat of LUCIFER! (SATAN having been call'd ſo by Alluſion, being

ing compar'd to that bright Star) There the Legions kept their Watch, while the Chiefs ſat in Council, ſollicitous what Accident might intercept the Return of their ſent Emperor; for ſo when he departed he gave Command, and they obſerv'd it: As when the TARTAR retires from his Foe the RUSSIAN (s) by ASTRACAN, (t) over the ſnowy Plains; or the SOPHY (u) of PERSIA, retiring from the TURKS, leaves all waſte beyond the Realm ALADULE (x), in

(s) *Ruſſian*, of *Ruſſia*; *Heb.* i. e. The *Head*: Or from *Roſſi* or *Ruſſi*, which in their Tongue ſignifies a collected People, conſiſting of divers Nations joined together under one Head; or from *Ruſi*, the Son of *Japhet*, the reputed Founder of that Monarchy. They ſettled about Mount *Taurus*, and afterwards in the North Parts of *Aſia* and *Europe*; where they erected 12 different *Dukedoms*, which at laſt ſubmitted to one Supreme, called *Tzar*, or *Czaar*, *Sclav.* i. e. A *Prince* or *Sovereign*: And *Muſcovites*, ſince the *Tzars* eſtabliſhed their Reſidence at *Moſcow*, *A. D.* 1300. *Muſcovy* is 4 Times as large as all *Germany*, but not half ſo populous; becauſe of the vaſt Woods, Deſarts and uninhabitable Parts of it.

(t) *Aſtracan*; *Ruſ.* from the *Perſ. Haiſtberk houn*, i. e. 8 *Pillars*; being ſo founded at firſt. A large and wealthy City in one of the Iſlands of the River *Volga*, at 13 Leagues from the Mouth of it. The *Ruſſians* call that Iſland *Dolgi Oſtrof*, i. e. The *Long-Iſle*: becauſe it is very long. *John Bazilovitz*, (*Ruſ* from the *Gr.* i. e. The *King*, and *Wits*, i. e. *Illuſtrious*) took it from the *Tatars*, A. D. 1554. It ſtands on a riſing Ground, 47 Degrees Northern Latitude, encompaſſed with a double Wall, is well fortified. It gives Name to a large Kingdom of *Tatary*, upon the *Caſpian* Sea; is one of the beſt Cities belonging to *Ruſſia*, and grows more conſiderable, by the great Trade with the *Perſians*, *Tatars*, *Collmaks*, *Georgians* and *Ruſſians*.

(u) *Sophi*, or *Sophy*; *Perſ.* from the *Arab. Toph*, i. e. *Wool*: Becauſe a King of *Perſia* took that Name, from a woollen *Turban*, or Veſt which he wore. Pure and Sincere: Becauſe he profeſſed to be of the Race of *Haly*. This is a Title of the Emperors of *Perſia* from *Iſhmael Sophi* the Son of *Guine Sophi*, Chief the 7th Race of their Kings, who from a Shepherd (by his Courage and good Fortune) was raiſed to that Throne, about *A. D.* 1370.

(x) *Aladule*: *Perſ.* is the greater *Armenia* with a Part of *Cappadocia*; and is ſo called by the

in his Retreat to TAURIS, (y) or CASBIN: (z) So theſe, the Hoſt lately baniſh'd from Heaven, left the outermoſt Parts of Hell deſerted many a dark League, being reduc'd in careful Watch round their Metropolis, and now in hourly Expectation of their great Adventurer, from the Search of foreign Worlds. He paſs'd through the Midſt of them unmark'd, appearing only as an inferior Angel of War of the loweſt Order; and from the Door of the PANDÆMONIUM inviſibly aſcended his high Throne, which was plac'd in Regal Luſtre at the upper End, under a Canopy of State moſt richly woven. He ſat down a-while, and look'd round about him, he himſelf keeping unſeen: At laſt, as from a Cloud appear'd his ſhining Head and Shape, bright like a Star: (or brighter; being clad with that permiſſive Glory or falſe Glitter, that was left him ſince his Fall.) The Throng of Infernal Spirits,

the *Turks*, from *Aladules*, the laſt King of it, whom *Selymus* I. ſlew, *A. D.* 1516. and ſubjected it to their Empire ever ſince. It was called *Turcomania*, in the Year 844. When a great Flood of bloody *Tartars* or *Turks* paſſed over the *Caſpian* Mountains and ſettled there.

(y) *Tauris*, and *Tebris*; *Perſ.* Some call it *Ecbatana*: becauſe it was founded out of the Ruins of that antient City (as old as *Babylon*, and called *Albmatha*, *Eſd.* 6. 2. founded by *Arphaxad*, *A. D.* 786) *Tebris* belonged to the *Turks* till *Shah Abas* King of *Perſia* retook it. *A. D.* 1605. It is one of the richeſt Cities of *Perſia*, and of the greateſt Trade in *Aſia*. There is a *Medreſha* or Academy in it; a vaſt Number of *Armenian* Chriſtians, and their *Patriarch*'s Seat.

(z) *Caſbin*, *Caſwin*, or *Kartoin*: A large and beautiful City of *Perſia*, and formerly of *Parthia*; ſituate in a delightful Plain, 6 Miles in Circumference; in the Province of *Ayrach*, between the *Caſpian* Sea and *Iſpahan*. Some take *Caſbin* for *Tauris* the *Echatana* of *Media*, but it is 65 *German* Miles from *Tauris*. Here the *Perſian* Monarchs reſided after the Loſs of *Tauris*, till *Shah Abbas* removed to *Iſpahan*; ſince then it has declined, but there they are all inaugurated ſtill. The Inhabitants are *Mahammedans*, except ſome Chriſtians and *Jews*, that are conſiderable Merchants. There is alſo a *Madreſha* or Academy for *Perſian* Learning.

Spirits, all amaz'd at ſuch a ſudden Blaze, turn'd their Eyes that Way, beholding him they were wiſhing to ſee; and their Acclamations were loud and many. The great Peers that were ſitting in Council, ruſh'd out from their dark Divan, *(a)* and with like congratulating Joy approach'd him; who, making a Motion with his Hand, made Silence, and with theſe Words gain'd Attention:

THRONES, DOMINATIONS, PRINCEDOMS, VIRTUES, and POWERS! for ſuch I declare ye now and call ye, not only in Right, but in actual Poſſeſſion; ſeeing I am return'd ſucceſsful beyond Hope, to lead ye forth out of this infernal, abominable Pit, accurs'd Place, the Houſe of Woe, the Dungeon of our great Tyrant! Now ye ſhall poſſeſs as Lords a ſpacious World, little inferior to our native Heaven, atchiev'd by me with Hardſhip and great Peril. It would be long to tell what I have done; what I have ſuffer'd; with what Pain I made my Voyage through the waſt, unbounded, and deep Abyſs of horrible Confuſion; over which, now, a broad Way is pav'd by SIN and DEATH, to facilitate your glorious March: But I labour'd through my untrodden Path, plung'd in the Midſt of Darkneſs and wild CHAOS, who fiercely oppos'd my ſtrange Journey with clamorous Uproar, declaring that Fate was againſt me: Afterwards how I found the new created World, which Fame in Heaven had long foretold; a wonderful Fabrick! of abſolute Perfection! and therein found MAN, plac'd in a PARADISE, made happy by our Baniſhment. Him I have ſeduc'd by Fraud to diſobey his CREATOR; and (what may increaſe your Wonder the more) only with an Apple. He, at that offended, ('tis a Subject well worth laughing at) hath given up both his belov'd MAN, and all his World, a Prey to SIN and

(a) *Divan*: The moſt ſolemn Council among the *Turks* is call'd ſo.

DEATH, and consequently to us, without our Hazard, Labour, or Contention; to range in, and to dwell in, and to rule over MAN, just as he should have reign'd over all other Things. 'Tis true, he has judg'd me too, or rather not me, but the brute Serpent, in whose Shape I deceiv'd MAN; that Part that belongs to me is Enmity, which he says he'll put between me and MANKIND; I am to bruise his Heel, and his Seed (but he does not say when) shall bruise my Head. Who would not purchase a whole World with a Bruise or Pain much more grievous? And now you have heard the Account of my Performance; what remains speak ye, who are all Gods, but that we mount up, and instantly enter into full Bliss?

HAVING said this, he stood a-while, expecting that high Applause and an universal Shout would fill his Ear; when, on the contrary, he hears on all Sides, from Tongues without Number, a dismal and universal Hiss, the Sound of publick Contempt! He wonder'd at it, but he had not Leisure to do so long, now wondering much more at himself: He felt his Visage drawn sharp; his Arms clung to his Ribs; his Legs twining round each other, 'till no longer supported by them, he fell down with Reluctance, a monstrous Serpent prone upon his Belly; his Reluctance was vain, for now a greater Power rul'd him, and punish'd him in the Shape he sinned, according to the Sentence that was pass'd on him. He would have spoke, but instead of that return'd Hiss for Hiss, with forked Tongue to forked Tongue; for now they were all alike transform'd to Serpents, as having been all accessary to the bold Evil which he had committed: The Din of hissing was very dreadful all through the Hall, that was now swarming thick with compleat

Mon-

Monſters, Head and Tail; Scorpion, and Aſp, (*b*) CERASTES (*c*) the horned Serpent, dumb ELLOPS, (*d*) and dreadful DIPSAS, (*e*) and all Kinds of Serpents: Such prodigious Numbers as never were ſeen in OPHIUSA, (*f*) or other Place more infeſted with them: But ſtill SATAN amidſt them was the largeſt of all, being now grown a Dragon, larger than that the Sun was feign'd to have engender'd in the PYTHIAN Vale on Slime, and was call'd huge PYTHON; and he ſeem'd ſtill to retain his Power above the reſt. They all follow'd him ruſhing forth to the open Field, where the reſt of that revolted Rout that were fallen from Heaven ſtood in their Station, drawn up in Array, exalted in their Expectation, when they

(*b*) *Aſp*; *Lat.* from the *Gr.* Poiſon; or not extending: becauſe they lay round commonly. A very venomous Serpent, whoſe Poiſon kills ſpeedily. It is ſmall like a Land-Snake, but of a broader Back, having red and inflamed Eyes, hard and dry Scales. Some are above a Foot and half long; others three, four and ſix Foot. The ſhorteſt kill ſooneſt. They abound in *Africa*, kill inſtantly and without any Remedy. See *Acts* 28. 6. And even in *Britain* their Bite is mortal, but not ſo ſpeedy; but in *Egypt* they are tame and abide in the Houſes.

(*c*) *Ceraſtes*; *Gr.* i. e. *Horned.* q. The horned Serpent: For it hath four Pair of Horns, others ſay only two.

(*d*) *Ellops*; *Gr.* i. e. *Without a Voice.* A dumb and ſilent Serpent, that gives no Notice of his Approach, as others do by Hiſſing, Rattles, *&c.* So no Creature can avoid it.

(*e*) *Dipſas*; *Lat. Gr.* i. e. *Thirſt.* And alſo *Cauſon*; *Gr.* i. e. *Burning.* A Serpent with a great Neck and black Back, leſs than a Viper, but more venomous and quicker in killing. It is in *Lybia*, *Syria*, and other hot Regions. The Poiſon of it is vaſtly hot, dries up the Blood, and infects every Creature which it ſtings, with a moſt vehement Heat and Thirſt, unquenchable and incurable, whereof they die quickly.

(*f*) *Ophiuſa*; *Gr.* and *Colubraria*, *Lat.* i. e. The Serpentine Iſland; becauſe it is much infeſted with Serpents, of which there are three moſt remarkable, viz. Two in the *Mediterranean* Sea, and one in the *Propontis*, near *Conſtantinople*, which the Inhabitants quitted for Fear of theſe Vermin. Some ſay *Cyprus* was one of the two.

ſhould ſee their glorious Chief come forth in Triumph. They ſaw (but 'twas a Sight quite different) a Crowd of ugly Serpents: Horror at once fell on them, and horrid Sympathy; for what they ſaw they felt themſelves now changing; down fell their Arms, Spear and Shield, and they as faſt; and renew'd the dire Hiſs, and catch'd the dire Form by Contagion; alike in Puniſhment, as in their Crime. Thus the Applauſe they meant was turn'd to an exploding Hiſs, and their deſign'd Triumph to Shame, caſt upon themſelves from their own Mouths.

HARD by there ſtood a Grove, which ſprung up at the Time of their Transformation, (ſuch was the Will of him who reigns in Heaven!) to aggravate their Patience, which was laden with Fruit like that which grew in PARADISE, and was the Bait the Tempter had us'd to catch EVE: On that ſtrange Proſpect they earneſtly fix'd their Eyes, imagining, that for one forbidden Tree there was now riſen a Multitude, to work them further Miſery or Shame: Yet, parch'd with burning Thirſt and fierce Hunger, could not abſtain, though they were ſent only to delude them; but on they rowl'd in Heaps, and climbing up the Trees, ſat thicker than thoſe, which are feign'd to dreſs the Heads of the FURIES: They greedily pluck'd the Fruit, fair to the Sight, like that which grew near the Sea of SODOM; (g) though this more deluſive, did not deceive the Touch but the Taſte: They fondly thinking to allay their Appetite with a good Guſt, inſtead of Fruit chew'd only bitter Aſhes, which the offended Taſte rejected with Diſlike; often they tried, Hunger and Thirſt conſtraining them, and were as often tormented with the hateful Diſreliſh, writhing their Jaws about that were fill'd with Soot

(g) The Sea of *Sodom*. *Joſephus* ſays, the Apples of *Sodom* were very fair and pleaſant to the Sight; but when touch'd they flew into Smoak and Aſhes.

Soot and Cinders. Thus they often fell into the ſame Illuſion; not as MAN, whom they triumph'd over, who fell but once; thus were they plagu'd and worn with Famine, and with long and continual Hiſſing, 'till by Permiſſion they reſum'd their loſt Shape: Yet ſome ſay, that every Year for a certain Number of Days, they are enjoin'd to undergo this Humbling, to daſh their Pride and Joy for ſeducing MAN. However, they diſpers'd ſome Tradition among the Heathen, of the Purchaſe they had got; and fabled how the Serpent, whom they call'd OPHION, *(h)* with EURYNOME, *(i)* (who encroach'd on her Huſband, and ruin'd his Poſterity) had firſt the Rule of high OLYMPUS; that they were driven thence by SATURN and OPS, *(k)* before the DICTEAN *(l)* JOVE was yet born.

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(h) Ophion; *Lat.* from the *Gr.* i. e. *A Serpent.* One of the Companions of *Cadmus*, who ſprung out of the Teeth of that Serpent, which *Cadmus* ſlew. Others make him to have been one of the *Titanes*, the Huſband of *Eurynome*, poſſeſs'd of the Government of all Things; the antienteſt of all the Gods, who reign'd on *Olympus*, long before *Saturn* and *Jupiter* dethroned him and his Wife.

(i) Eurynome; *Lat.* from the *Gr.* i. e. *Ruling wide, encroaching.* The Daughter of *Oceanus*, and Wife of *Ophion*, which encroach'd on her Huſband, and ruin'd her Poſterity. Under this Fable the Heathens couch'd *Adam* and *Eve*, and their Expulſion out of Paradiſe.

(k) Ops; *Lat.* from the *Gr.* i. e. *Riches.* The Daughter of Heaven and Earth, the Siſter and Wife of *Saturn*. The *Greeks* call'd her alſo *Rhea*, i. e. Flowing with Wealth. *Ops* is the Earth, out of which all Riches are produc'd. Or *Eve*, the Siſter and Wife of *Adam*, the *Saturn* of the Heathens; for ſhe came out of the ſame Womb, i. e. the Earth, and was expell'd *Paradiſe*.

(l) Dictean, of *Dictea*, *Lat.* *Gr.* i. e. *A Place of Nets and Fiſhermen.* A City and Mountain in *Crete*, between *Gnoſſus* and *Samois*, now called *Caſſiti*; where *Jupiter* was nurſed. It was ſo called from *Dictynna*, one of *Diana*'s Companions in hunting, which firſt found out Fiſhing Nets, and wa worſhipped there; and from the Fiſhermen who lived there.

CHAP. III.

The Proceedings of Sin *and* Death; God *foretells the final Victory over them, and the renewing of all Things; but for the preſent commands ſeveral Alterations to be made in the Elements.*

MEAN while the helliſh Offſpring of SATAN arriv'd too ſoon in PARADISE; SIN, who was there potentially before the Fall, (there being a Poſſibility of it, and actually when the Tranſgreſſion was) but now appears in Perſon to dwell and take Poſſeſſion: Behind her came DEATH, *(m)* following cloſe, Step for Step, not yet mounted on his pale Horſe: To whom SIN began to ſpeak thus:

ALL-CONQUERING DEATH! and the ſecond that ſprung from SATAN! what doſt thou now think of our Empire? Though obtain'd with Difficulty, is not it far better than ſtill to have ſat watching at Hell's dark Threſhold? To be neither nam'd nor fear'd, and thou to remain half-ſtarv'd?

To whom the Monſter, that SIN brought into the World, ſoon anſwer'd: Alike to me, who pine with eternal Hunger, is Hell, or PARADISE, or Heaven; that Place is beſt for me, where I may meet with moſt Prey; which here, though plentiful, ſeems all too little to ſtuff this Maw, this vaſt Corps, which has been ſo long kept hungry, and has Room for all.

To

(m) *Death* is ſo deſcribed *Rev.* 6. 8. "And I looked, and "behold a pale Horſe; and his "Name that ſat on him was "*Death*; and *Hell* followed "with him: And Power was "given unto them, over the "fourth Part of the Earth, "to kill with Sword, and with "Hunger, and with Death, "and with the Beaſts of the "Earth."

TO whom SIN, his inceſtuous Mother, thus reply'd: Do thou therefore feed firſt upon theſe Herbs, and Fruits, and Flowers; next upon every Beaſt, and Fiſh, and Fowl; (and ſure theſe are no coarſe Morſels!) and then devour unſpar'd whatever the Scythe of TIME mows down; 'till I, reſiding in MAN, quite through the Race, infect all his Thoughts, Looks, Words, and Actions, and ſeaſon him for thy laſt and ſweeteſt Prey.

HAVING ſaid this, they each betook them their ſeveral Way, both bent to deſtroy, or render Things of all Kinds periſhable or liable to Mortality; and ſooner or later ripen them for Deſtruction: Which the ALMIGHTY ſeeing from his bright Throne among the Saints, thus to thoſe bright Orders utter'd his Voice:

SEE! with what Fury theſe Dogs of Hell advance, to deſtroy and ruin yonder World; which I created ſo fair and good, and had ſtill kept in that State, had not MAN's Folly let in theſe waſteful Furies, who impute Folly to me: So does SATAN, the Prince of Hell, and his Adherents, that I ſuffer them to enter with ſo much Eaſe, and poſſeſs ſo heavenly a Place; and conniving, ſeem to gratify my ſcornful Enemies, that laugh as if I (tranſported with ſome Fit of Paſſion) had quitted at Random, and yielded up all to their Miſmanagement; and don't know that I call'd and drew them thither, only as my Hell-Hounds, to lick up the Dregs and Filth, which the Pollution of MAN's Sin had ſhed with a Taint upon what was pure; 'till cramm'd and gorg'd, and ready to burſt, at one Stroke of thy victorious Arm, O my Son, in whom I am well pleas'd! SIN and DEATH at laſt being flung to the Mouth of Hell, ſhall ſtop its Mouth for ever and ever, and ſeal up its ravenous

Jaws. Then Heaven and Earth being renew'd, ſhall be purify'd to ſuch a Degree of Sanctity, as ſhall be incapable of Impurity; 'till then the Curſe pronounced on SIN and DEATH ſhall lead them on.

HE ended, and the heavenly Audience ſung aloud HALLELUJAH, loud as the Sound of Seas, by Reaſon of the Multitude that ſung. "Juſt are thy Ways, "and thy Decrees are righteous on all thy Works; "who can diminiſh thee? Next to the SON, the de-"ſtin'd Reſtorer of MANKIND, be Glory; by whom "the new Heaven and Earth ſhall be renew'd out of "the old, or elſe deſcend down from Heaven." Such was their Song, while He, the great CREATOR, calling forth his mighty Angels by Name, gave them their ſeveral Charges, as ſuited beſt with the preſent State of Things. The Sun had firſt his Command to move ſo, and ſo to ſhine, as might affect the Earth with Heat and Cold ſcarcely tolerable, to call decrepit Winter from the North, and from the South to bring Solſtitial (*n*) Summer's Heat. To the pale Moon they preſcrib'd her Office: To the other five Planets (*o*), their Motions in their ſeveral Orbs and Aſpects, in Sextile, (*p*) Square, (*q*) and Trine, (*r*) and

(*n*) *Solſtitial*, of the Solſtice; *Lat.* i. e. *The Standing of the Sun.* An Aſtron. Term. The Summer Solſtice falls on the 11th of *June*, and the Winter Solſtice on the 11th of *December*; to which two Points of the Tropicks when the Sun comes, there is no ſenſible Increaſe or Decreaſe of the Day and Night for a little Time; it ſeems to be at a Stand. Here the firſt is meant.

(*o*) *Planets*; *Gr.* i. e. *Wandering.* Here, moving in their ſeveral Orbs. Here ſeveral Terms of Aſtrology and Aſtronomy occur, in a continued Digreſſion; according to Aſtrologers, the Planets make ſeveral Angles or Aſpects, in their Motions through the 12 Signs; the chief are, *Conjunction*, mark'd ☌; *Sextile*, ⚹; *Quadrate*, □; *Trine*, △; *Oppoſite*, ☍.

(*p*) *Sextile*; *Lat.* An Aſtron. T. i. e. *Of the Sixth.* An Aſpect, when two Planets are diſtant 60 Degrees, or one ſixth Part of the *Zodiac*.

and Oppoſite, (s) of hurtful and unbenign Influence; and the Angels likewiſe by GOD's Command, taught the fix'd Stars when to ſhower their Malignancy; which of them falling or riſing with the Sun ſhould prove tempeſtuous. They ſet the Corners to the Winds, and taught them when with Bluſtering to confound the Sea, Land, and Air; and the Thunder where to rowl with Terror through the dark Clouds. Some ſay, GOD bid his Angels turn the Poles of the Earth more than twenty Degrees from the Sun's Road; and that they with Labour puſh'd the Earth, fix'd on her Center, out of her firſt Place. Some ſay, the Sun was bid to turn from the Equinoctial Road, a like diſtant Breadth to TAURUS, with the ſeven Stars that are call'd Siſters, (which are the PLEIADES) and GEMINI, (t) up to the Tropick of CAN-

(q) *Square*; *Lat.* An Aſtrol. T. i. e. *Four-corner'd.* An Aſpect between two Planets, which are diſtant 90 Degrees from one another, i. e. one fourth Part of the *Zodiac.* It is counted an unfortunate Conjunction by the Aſtrologers.

(r) *Trine*; *Lat.* An Aſtrol. T. i. e. *A Third.* An Aſpect, when two Planets are diſtant from one another 120 Degrees, which is a third Part of the *Zodiac.*

(s) *Oppoſite*; *Lat.* An Aſtrolog. Term. i. e. *Over-againſt*; *facing.* An Aſpect, when two Planets are diſtant 180 Degrees, diametrically oppoſite, or directly facing one another, which is one half Part of the *Zodiac.* This Aſtrologers call a bad Aſpect; which forebodes Evil to thoſe that are born under it. Two heavenly Bodies are ſaid to be in Conjunction with one another, when they are in the ſame Semi-Circle of Latitude, and to be in Oppoſition, as they are in oppoſite Semi-Circles of Latitude; the Circles being divided into Semi-Circles of Latitude, by the Axis of the great *Ecliptick.*

(t) *Gemini*, *Twins*; *Sax.* Two Children born at one Birth. Here, *Caſtor* and *Pollux*, Sons of *Tindarus* and *Leda*, King of *Sparta*; born there, and at the ſame Time. *Caſtor* and *Pollux*, i. e. *Adorned* and *ſhining*, were the 11th King of it after their Father, and reign'd cotemporary. They are feign'd to be the Sign *Gemini*, by fabulous Antiquity, and were much in Veneration among the Heathens. See *Acts* 28. 11. They are Stars of the ſecond Magnitude, which form the two Heads of *Gemini*, the third of the twelve Signs of the *Zodiac.*

CANCER; (*u*) thence down amain by LEO, (*x*) VIRGO, (*y*) and LIBRA, (*z*) as low as CAPRICORN, (*a*) to bring in Change of Seaſons to each Climate; elſe the Spring had ſmil'd perpetually upon the Earth, with continual blooming Flowers, equal in Days and Nights, except to thoſe beyond the Polar Circles; to them Day had ſhone without Night, while the low Sun, to make Amends for his being at ſo great a Diſtance, had always gone round the Horizon in their Sight, and not known Eaſt or Weſt; which had forbid the Snow from cold ESTOTILAND, (*b*) and South as far beneath MAGELLAN (*c*).

AT

(*u*) *Cancer*; becauſe the Sun moves back the ſame Way as the Crab doth; or becauſe it conſiſts of nine Stars in the Shape of a Crab; the fourth of the twelve Signs; the Sun enters into this Sign on the 10th of *June*. Here, the Tropic of *Cancer*, or the Northern Tropic.

(*x*) *Leo*; *Lat.* from the *Gr.* *The Lion*. Here, An Aſtron. T. The 5th of the 12 Signs, into which the Sun enters in the 10th of *July*. This Conſtellation hath 27 Stars about it.

(*y*) *Virgo*, *Virgin*; *Lat.* i. e. *Strong*; a chaſte Maid, a Maiden in her Bloom and Strength. Here an Aſtron. T. The 6th of the 12 Signs. It conſiſts of 26 Stars; the Sun enters into it in the 12th of *Auguſt* yearly. This is *Aſtræa* the Goddeſs of Juſtice, who left the Earth becauſe of the Wickedneſs of Men after the Fall, and flew up to Heaven; where ſhe weighs, conſiders, and examines all Actions of Men and Things, as the Poets feign'd.

(*z*) *Libra*; i. e. *A Balance*, or *Pair of Scales*. Here an Aſtron. T. The 7th of the 12 Signs, into which the Sun enters in the 13th of *September*. It is the firſt of the ſix Southern Signs of the *Zodiac*.

(*a*) *Capricorn*; *Lat.* i. e. *An horned Goat*; becauſe then the Sun at this Point climbs upward again in its annual Courſe, like that climbing Creature the Goat. An Aſtron. T. The 10th of the 12 Signs. It conſiſts of 21 Stars; the Sun enters into it in the 11th of *December*, and makes the Winter Solſtice. It is the Southern Tropic.

(*b*) *Eſtotiland*; *Swed.* i. e. *Another Land*. It was called ſo by ſome Fiſhermen of *Friezland*, who firſt diſcover'd it, long before *Columbus*. It was afterwards diſcovered by *Nicholas* and *Andrew Zeni*, *Venetians*;

AT the Taſte of the forbidden Fruit, (as it is ſaid he did from the bloody Banquet of THYESTES (*d*)) the Sun chang'd his firſt Courſe; elſe how had the World, that would have been inhabited all over as well as EDEN, (though they had been without SIN) have more than now avoided pinching Cold and ſcorching Heat? Theſe Changes in Heaven produc'd, (though ſlowly) like Change upon Sea and Land, Star-blaſt, Vapour, Miſt, and hot corrupt and peſtilent Exhalation! Now the Winds from the North, BOREAS;

ans; by the *Portugueſe*, and called *Terrade Labrador*, i. e. The Land of the Labourer; becauſe it required much Pains to cultivate it; by the *Spaniards*, *Terra de Cortereal*; becauſe *Gaſpar Cortereal* diſcovered it; and now *New Britain* by the *French* and *Britains*. This is the moſt Northern Country of *America*, extending towards the Eaſt and *Hudſon's Bay*; extremely cold, mountainous, over-run with Foreſts and wild Beaſts. The Inhabitants go naked, notwithſtanding the extreme Cold, and are Idolaters for the moſt Part. *Sebaſtian Cabot*, a *Venetian*, A. D. 1497, by Commiſſion from *Hen.* VII. of *England*, furniſh'd two Ships with 300 Men in *England*, at his own Expence; and diſcovered all the North Coaſt, from 28 to 56 Degrees of Northern Latitude, 20 Years before any other *Europeans*.

(*c*) *Magellan*; *Portug.* A vaſt Country in *South America*, extending towards the South Pole, not yet well diſcovered nor inhabited by the *Europeans*. This, with the Streights, which part it from the Continent of *South America*, took their Names from *Ferdinand Magellan* or *Magllanes*, a *Portugueſe*, who diſcovered them A. D. 1519 and 1520, by the Order and Aſſiſtance of the Emperor *Charles* V. But he was poiſoned in the Iſland *de los Ladrones*, i. e. *The Iſle of Robbers*; or died in the Iſland of *Maran*, A. D. 1520.

(*d*) *Thyeſtes*; *Gr.* i. e. *A Murderer*. The Son of *Pelops*, and Brother of *Atreus*. *Thyeſtes* committed Adultery with his Brother's Wife; to revenge it *Atreus* ſlew the Son that was born of her, and ſery'd him up to his own Brother at a Feaſt. At this horrid Wickedneſs, it is ſaid, the Sun turn'd back his Courſe for a Time, leſt he ſhould be polluted. Such an Abhorrence the blind Heathens had of thoſe heinous Crimes.

BOREAS, (*e*) CÆCIAS, (*f*) ARGESTES, (*g*) and THRASCIAS, (*h*) bursting their brazen Dungeon from NORUMBEQUE, (*i*) and the Shore of SAMOED, (*k*) arm'd with Ice, Snow, Hail, and Storms, rend up the Woods, and turn up the Seas: NOTUS, (*l*) and AFER, (*m*) black with Thunder-Clouds from SERRALIONA, (*n*) turn them up with adverse Blast from the South: Across these forth rush with equal Fierceness, the LEVANT (*o*) and Ponent (*p*) Winds, Eu-

(*e*) *Boreas*; *Lat.* from the *Gr.* i. e. *A roaring violent Sound.* The North Wind so called from the Sound and Force of it.

(*f*) *Cæcias*; *Lat. Gr.* from *Caycus*, i. e. *Drawing Evil.* It is a River of *Mysia* in *Lesser Asia* near the *Hellespont*, from which this Wind blows upon *Greece*; and gathers Clouds together by a strong attractive Power. The North-West Wind.

(*g*) *Argestes*; *Lat. Gr.* i. e. *White as Silver*; because it clears the Sky, making it clear as Silver. The North-East Wind.

(*h*) *Thrascias*; *Lat. Gr.* i. e. Blowing from *Thrace*, now *Romania* in *Europe*, upon *Greece*, from the North. The North Wind.

(*i*) *Norumbeque*; from the *French*, *Americ.* A large Country of *North America*, having *Nova Scotia* on the South-West, *New-England* on the North-West, and the Ocean on the South; from the Capital City of the same Name.

(*k*) *Samoed*, or *Samoieda*; *Ruff.* i. e. *Cannibals* or *Man-Eaters.* A Province in the North East of *Moscovy*, upon the *Icy Sea*, on both Sides of the River *Ob*; and joining to *Siberia*. The People are very rude and savage, Idolaters to this Day. *Stephen Burroughs*, an *Englishman*, first discovered this Country, A. D. 1556.

(*l*) *Notus*; *Lat.* from the *Gr.* i. e. *moist* and *wet*. Hence *Ovid* calls it watery. The South Wind.

(*m*) *Afer*; *Gr.* i. e. Blowing from *Africa*. The South-West Wind, which lies South from *Greece*.

(*n*) *Serraliona*, in the late Edit. *Sierra Liona*, *Span.* i. e. *The Lion Mountains*; vulgo *Cap' di Sierra Liona*; so called from a Chain of Mountains, that reach to the *Atlantic* Ocean, which beats upon these Rocks, and makes a Noise like the Roaring of a Lion. Anciently *Theon Ochema*, *Gr.* i. e. *The Chariot of the Gods.* It is the most Western Point of *Africa*, on the Frontiers of *Nigritia* and *Guinea*, and within a few Leagues of *Cape Verd*.

(*o*) *Levant*; *Fr.* from the *Lat.* i. e. *Rising*. The East, or Eastern

EURUS, (*q*) and ZEPHYR; with their Side-Winds SIROCCO, (*s*) and LIBECCHIO. (*t*) Thus Outrage began from Things without Life: But DISCORD (the Daughter of SIN) firſt introduc'd DEATH among the irrational Creatures, through fierce Antipathy: Beaſt now began to fight with Beaſt, Fowl with Fowl, and Fiſh with Fiſh, all leaving to graze upon the Graſs devoured one another; nor did they ſtand much in Awe of MAN, but fled from him, or paſſing by him, glar'd on him with a grim Countenance.

CHAP. IV.

Adam *bewails his fallen Condition*; Eve *endeavours to appeaſe him, but does not ſucceed. He exhorts her to ſeek Peace by Repentance.*

THESE were the growing Miſeries from without, which ADAM in Part already ſaw, though hid in the gloomieſt Shade, and abandon'd to Sorrow: But within himſelf he felt worſe Miſery, and his Mind was toſs'd and thrown up and down in a troubled Sea of diſorder'd Paſſions; which

Eaſtern Countries, eſpecially thoſe on the *Mediterranean* Sea, where the Sun riſeth. The Eaſt Wind.

(*p*) *Ponent*; *Lat. Fr. Milt.* i. e. *Laying down*; becauſe there the Sun ſets down to our Appearance. *Fr. Vent du Ponant*, i. e. The Weſt Wind, i. e. The Winds riſing and ſetting; the Eaſt and Weſt Winds.

(*q*) *Eurus*; *Lat. Gr.* i. e. *Belonging to the Eaſt.* The Eaſt Wind.

(*s*) *Sirocco*; *Ital. Span. Lat. Japyx*, i. e. *Blowing from Syria.* The South-Eaſt Wind; becauſe *Syria* lies South-Eaſt from *Italy* and *Spain*.

(*t*) *Libecchio*; *Span. Ital.* i. e. *Blowing from Lybia.* The South-Weſt Wind; becauſe *Lybia* lies South-Weſt from *Italy* and *Spain*.

which he endeavour'd thus to diſburthen with ſad Complaint:

HOW miſerable am I become, who was once ſo happy! Is this the End of this new glorious World, and of me, ſo lately the Glory of that Glory, who from being bleſs'd am now become accurs'd? Hide me from the Face of GOD, whom to behold was once the Height of my Happineſs! ---- Yet if the Miſery would end here, it were well; I deſerv'd it, and would bear my own Deſervings: But this will not ſerve! all that I eat or drink, or ſhall beget, is propagating and prolonging the Curſe. O Voice heard once with ſo much Delight, INCREASE AND MULTIPLY; now it is DEATH to hear it! for what can I increaſe and multiply, except it be Curſes on my own Head? Who will there be of all ſucceeding Ages, but, feeling the Evil brought upon him by me, will curſe my Head? He will cry, may our impure Anceſtor fare ill! for this we may thank ADAM! but theſe his Thanks ſhall be the Execration! So, beſides my own Curſe that abides upon me, all from me ſhall rebound fiercely back on me, and tend to me as their natural Center; there being light, as having reach'd that Center, and loſt their Gravity, which in other Places they had! O fleeting Joys of PARADISE, dearly bought with laſting Miſery! Did I requeſt Thee, O Thou who mad'ſt me, to make me a MAN, when I was nothing but Clay? Did I ſollicit Thee to take me forth out of Darkneſs? Or to place me here in this delicious Garden? As my Will did not concur to my Being, it were but right and juſt to reduce me to what I was before, that is to Duſt; being deſirous to reſign, and give back again all I have receiv'd; ſeeing I have been unable to perform thy too hard Terms, by which I was to hold the Good that I had not ſought! To the Loſs of that Good, (which is ſufficient Penalty!) why haſt thou added the Senſe of

endleſs

endleſs Woes? In this, thy Juſtice does not ſeem to appear. ------- Yet, to ſay the Truth, I conteſt thus when it is too late; theſe Terms, whatever they might be, ſhould then have been refus'd, when they were propos'd. I may be anſwer'd thus; thou didſt accept them, wilt thou enjoy the Good, and then cavil at the Conditions? And, though GOD did make thee without thy Leave, what if thy Son prove diſobedient, and being reprov'd, ſhould anſwer and object to thee, wherefore didſt thou beget me? I ſought it not, nor deſir'd it of thee! would'ſt thou admit of that proud Excuſe of his Contempt of thee? And yet it was not thy Election, but natural Neceſſity that begot him. GOD made thee of Choice, his own, and of his own to ſerve him; thy Reward was of his Grace; then thy Puniſhment, for certain, is juſtly at his Will. Then be it ſo! for I ſubmit; his Doom is righteous, that I am Duſt and to Duſt I ſhall return again. O welcome Hour, come whenever it will! why does his Hand delay to execute, what his Decree fix'd upon this Day? Why do I live over it? Why am I mock'd with DEATH, and yet preſerv'd and prolong'd to deathleſs Pain? How gladly would I meet the Mortality that I was ſentenc'd to, and become inſenſible Earth! How gladly would I lay me down, as in my Mother's Lap! There I ſhould reſt, there I ſhould ſleep ſecurely: His dreadful Voice would no more thunder in my Ears: I ſhould not be tormented with Fears of worſe to me and my Offſpring, which now torment me with cruel Expectation! ---- Yet there is one Doubt purſues me ſtill, leſt I cannot wholly die; leſt that pure Breath of Life, the Spirit of MAN, which GOD breath'd into him, cannot periſh together with this corporal Clay: Then who knows but in the Grave, or ſome other diſmal Place, I ſhall die a living Death? O horrid Thought, if it be true! Yet why ſhould it be ſo? It was but Breath of Life that finn'd; and what dies but what

had

had Life and Sin? The Body, properly ſpeaking, hath neither. Then all of me ſhall die: Let this quiet the Doubt, ſince human Underſtanding knows no further. For though the LORD of all be indeed infinite, is his Wrath ſo to? Suppoſe it! MAN is not ſo, but declar'd and doom'd mortal. Then how can he exerciſe Wrath without End upon MAN, whom DEATH muſt end? Can he make deathleſs DEATH? That were to make a ſtrange Contradiction, which is held impoſſible to GOD himſelf; as it would be an Argument of Weakneſs, not of Power. Will he, for Anger's Sake, draw out finite to infinite in puniſh'd MAN, to ſatisfy his Anger, which never will be ſatisfy'd? That were to extend his Sentence beyond Duſt, and the Law of Nature; by which all Cauſes elſe act, according to the Matter they have to work upon, and not to the Extent of their own Power. But ſay that DEATH be not, as I ſuppos'd, one Stroke, bereaving the Senſes, but endleſs Miſery from this Day forward; which I feel begun both within me and without me, and ſo it is to laſt perpetually. ----- Ah me! that Fear comes thundering back dreadfully on my defenceleſs Head: DEATH, as well as I, is found eternal, and both incorporated. Nor I ſingle on my Part; in me all Poſterity ſtands curs'd! Ah my Sons! this is a fair Patrimony that I muſt leave you! O! that I were able to waſte it all myſelf, and leave you none! Being ſo diſinherited, how would you then bleſs me, who am now your Curſe! Ah! why ſhould all MANKIND be thus, without Guilt, condemn'd for one MAN's Fault? MANKIND! and guiltleſs, can that be? For what can proceed from me but what is all corrupt, deprav'd both Mind and Will; not to do only, but to will the ſame as me? How then can they ſtand acquitted in the Sight of GOD? After all Diſputes, I am forc'd to abſolve him: All my vain Reaſonings and Evaſions, tho' through many Mazes, lead ſtill but to my own Conviction:

Firſt

Firſt and laſt all the Blame juſtly lights on me, and me only, as the Source and Spring of all Corruption: All the Blame! ſo might the Wrath fall on me! Fond Wiſh! Could'ſt thou ſupport that Burthen, heavier to bear than the Earth; much heavier than all the World, though divided with that bad WOMAN? Thus what thou deſireſt and what thou feareſt, equally deſtroys all Hope of Refuge, and concludes thee miſerable, beyond all paſt and future Example; and like to nothing but SATAN, both in Crime and Doom. O CONSCIENCE! into what an Abyſs of Fears and Horrors haſt thou driven me? Out of which I can find no Way, but go plunging deeper and deeper!

THUS ADAM made loud Lamentation in the Stillneſs of the Night; which was not wholeſome, cool, and mild, as it was before MAN fell; but accompanied with black Air, with dreadful Gloom and Dampneſs; which repreſented every Thing to his evil Conſcience with double Terror. He lay out-ſtretch'd upon the cold Ground! and often curs'd his Creation: DEATH he accus'd as often, tardy of Execution, ſince it was threaten'd to be on the Day that he offended. Why (ſaid he) does not DEATH come, with one thrice-welcomed Stroke to end me? Shall Truth fail to keep her Word? Why does not divine Juſtice haſten to be juſt? But DEATH does not come at all, divine Juſtice not the quicker for Prayers or Cries! O Woods! O Fountains, Hills, Valleys, and Bowers! lately I taught your Shades to anſwer with Ecchoes not like theſe, and to reſound a Song far different! ----- When ſad EVE, deſolate where ſhe ſat, beheld ADAM thus afflicted; approaching near, ſhe tried with ſoft Words to allay the Fierceneſs of his Paſſion: But ADAM, with an angry Look, thus check'd and repell'd her:

GET out of my Sight, thou Serpent!----That Name is fitteſt for thee, who art leagu'd with him; thyſelf as falſe as he, and as hateful! there's nothing wanting, but that thy Shape and ſerpentine Colour, like his may ſhow thy inward Fraud; to warn all Creatures henceforth to avoid thee, leſt that too heavenly Form, held to Sight to hide helliſh Falſhood, enſnare them!----Had it not been for thee, I had perſiſted happy; had not thy Pride and wand'ring Vanity, when it was leaſt ſafe, rejected my Forewarning, and diſdain'd to be thought not fit to be truſted alone; longing to be ſeen, though it were by the Devil himſelf; vainly thinking to over-reach him: But meeting with the Serpent, art fool'd and beguil'd; thou by him, and I by thee, to truſt thee from my Side; imagining thee to be wiſe, conſtant, conſiderate, and Proof againſt all Aſſaults; and did not underſtand that all was but a Show, rather than ſolid Virtue; all nothing but a Rib, crooked by Nature, beſt thrown out, as found ſupernumerary to my juſt Number! ----O why did GOD, the wiſe CREATOR! that peopled the higheſt Heaven with maſculine Spirits, at laſt create this Novelty upon Earth, this fair Defect of Nature? And not fill the World at once with MEN, as Heaven with Angels, without any Female? Or find out ſome other Way to generate MANKIND? Then this Miſchief had not happen'd, and more that ſhall happen; numberleſs Diſturbances upon Earth, through the Snares of Women, and a ſtrait Conjunction with this Sex! for either a MAN ſhall never find out a fit Mate, but ſuch as ſome Miſtake or Misfortune brings him; or her, he wiſhes for moſt, and loves beſt, through her Perverſeneſs ſhall ſeldom gain, but ſhall ſee her gain'd by a far worſe than himſelf; or if ſhe love him, with-held by Parents; or ſhall meet her, who would be his happieſt Choice, already bound in Wedlock to another, perhaps his Enemy,

one

one that is his Hate or Shame; which ſhall cauſe infinite Calamities to human Life, and confound domeſtick Peace!

HE ſaid no more, and turn'd from her. ------ But EVE, not repuls'd ſo, with Tears that flow'd continually, and diſhevell'd Hair, fell humbly at his Feet; and embracing them, entreated him to be at Peace, and proceeded thus in her Complaint:

ADAM! do not abandon me thus; witneſs Heaven, what ſincere Love and Reverence in my Heart I bear thee, and have offended not knowingly; but being unhappily deceiv'd! with humbleſt Supplication I beg to be forgiven, and claſp thy Knees. ------ Do not bereave me of that, on which I live, thy gentle Looks, thy kind Aſſiſtance and Counſel in this uttermoſt Diſtreſs, my only Strength and Support! Forſaken of thee, whither ſhall I betake me? ------ Where ſhall I ſubſiſt? While we yet live (which perhaps may be ſcarce one ſhort Hour) let there be Peace between us two! both joining in one Enmity (as join'd in Injuries) againſt a Foe, expreſly aſſign'd us by Fate, that cruel Serpent! ------ Do not exerciſe thy Hatred on me for this Miſery which is befallen us; upon me, who am already loſt! me, more miſerable than thyſelf! We both have ſinn'd! but thou only againſt GOD; I, both againſt GOD and thee; and will return to the Place of Judgment, there to importune Heaven with my Cries, that all the Sentence remov'd from thy Head may light upon me, who am the ſole Cauſe of all this Woe to thee: Yes! it is I alone, that am the juſt Object of his Wrath!

SHE ended weeping, and kept immoveable in her humble Poſture; 'till having obtain'd Peace from her Fault acknowledg'd, and repented, ſhe wrought Commiſeration in ADAM: His Heart ſoon relented to-

wards her, to ſee her, who ſo lately was his only Delight, and dear to him as Life, now in ſuch Diſtreſs, ſubmiſſive at his Feet! to ſee ſo fair a Creature ſeeking his Reconcilement whom ſhe had diſpleas'd, and ſuing for his Counſel and Aſſiſtance! Diſarm'd at once, he loſt all his Anger, and thus with peaceful Words he ſoon rais'd her up from the Ground:

UNWARY EVE! and too deſirous (now as thou wert before) of what thou knoweſt not, who deſireſt, that the Puniſhment of both our Crimes may all light upon thyſelf! Alas! bear thy own Part firſt; thou art ill able to ſuſtain his full Wrath, of which as yet thou feel'ſt but the leaſt Part, and ſeeſt how ill thou can'ſt bear even my Diſpleaſure. If Prayers could alter the Decrees of Heaven, I would ſpeed to the Place of Judgment before thee; and be heard louder requeſting that upon my Head all might be viſited, and thy Frailty and infirmer Sex be forgiven; which was committed to my Care, and through my Permiſſion expos'd to Hazard. But riſe! ----- Let us contend no more, nor blame each other; we are blam'd enough elſewhere! but let us ſtrive in Offices of Love, how we may make each others Burthen lighter in our Share of Miſery; ſince DEATH threaten'd us this Day, (if I judge right) will prove a ſlow-pac'd and not a ſudden Evil; a long Day's dying, in Augmentation of our Pain; and be entail'd (Oh Miſery to think on!) upon our Poſterity.

TO whom EVE, taking freſh Courage, replied thus: ADAM! I know by ſad Experiment, how little Weight my Words ought to have with thee, having been found ſo erroneous; thence (as is the juſt Event of Error) found ſo unfortunate: Nevertheleſs, being reſtor'd by thee to a Place of new Acceptance, (vile as I am!) I am hopeful yet to regain thy Love, which is the only Contentment of my Heart, either living

or

or dying; ſo that I will not hide from thee what Thoughts are riſen in my unquiet Breaſt, tending either to end our extreme Sorrow, or give ſome Relief to it; which Means, though ſharp and ſad, yet are better to be choſe, and more tolerable than our preſent Evils. If the Care of thoſe who are to deſcend from us, be what perplexes us moſt, as they muſt be born to certain Miſery, and be at laſt devour'd by DEATH. (and it is a miſerable Thing, to be the Cauſe of Miſery to others, and thoſe our own Begotten; out of our own Loins, to bring into this curs'd World a miſerable Race, that, after bearing wretched Life, muſt be at laſt Food for ſo foul a Monſter!) It lies yet in thy Power, before Conception, to prevent the unbleſt Race, to prevent being what is yet unbegot. Thou art yet childleſs, childleſs remain ſtill: So DEATH ſhall be deceiv'd of his Glut, and be forc'd to ſatisfy his ravenous Maw with us two only. But if thou judge it difficult and too hard, converſing together, looking upon and loving one another, to abſtain from ſweet nuptial Embraces, the Rites due to Love; and without Hope to languiſh with Deſire, before the Object that languiſhes with like Deſire; (which would be a Miſery and Torment as great as any that we dread) then, to free both ourſelves and Seed at once from what we fear for both, let us make ſhort Work, ----- let us ſeek DEATH; ----- or if he is not to be found, let us ourſelves with our own Hands ſupply his Office. Why do we ſtand any longer ſhivering under Fears, that ſhow no End but DEATH; and yet have the Power of many Ways to die? Why not chuſing the ſhorteſt prevent the Deſtruction of our Poſterity, by deſtroying ourſelves?

SHE ended here; or elſe vehement Deſpair broke off the reſt ſhe had to ſay: Her Thoughts had entertain'd ſo much of DEATH, as made her Cheek quite pale: But ADAM, nothing ſway'd by ſuch Counſel,

had rais'd his labouring and more attentive Mind to better Hopes; and thus he reply'd to EVE:

EVE! thy Contempt of Life and Pleaſure, ſeems to argue ſomething in thee more ſublime and excellent, than that which thy Mind contemns. But, therefore ſeeking Self-Deſtruction refutes that Excellence, thought to be in thee; and implies not thy Contempt of Life, but Anguiſh and Regret for the Loſs of it, and Pleaſure over-lov'd. Or if thou covet'ſt DEATH, as the utmoſt End of all Miſery, ſo thinking to evade the Penalty pronounc'd; doubt not but GOD hath more wiſely arm'd his angry Vengeance, than to be fore-ſtall'd and diſappointed ſo: I am much more afraid, leſt DEATH, if we ſhould ſo ſnatch it, will not exempt us from the Pain, which we are by Doom to pay. Rather ſuch Acts of Contumacy will provoke GOD to make DEATH live in us! Then let us ſeek ſome ſafer Reſolution, which methinks I have in my View; with Heed calling to Mind that Part of our Sentence, that THY SEED SHALL BRUISE THE SERPENT'S HEAD; a poor Amends! unleſs (which as I conjecture) our great Enemy SATAN be meant; who, in the Serpent, hath contriv'd this Deceit againſt us. To cruſh his Head would be Revenge indeed! which will be loſt, if we were to bring DEATH upon ourſelves; or reſolve, as thou haſt propos'd, to live childleſs; So our Foe ſhall eſcape the Puniſhment ordain'd him, and we, inſtead of that, ſhall double ours upon our own Heads. Then don't let any more be mention'd of Violence upon ourſelves, or willful Barrenneſs, that cuts us off from Hope, and only ſavours of Rancour, Pride, Impatience, and Deſpight, and Reluctance againſt GOD, and his juſt Yoke laid upon our Necks. Let us remember, with what mild and gracious Temper he both heard and judg'd us; without Anger, and without Reproaches. We expected immediate Diſſoluti-

on,

on, which we imagin'd was meant by DEATH THAT DAY: When, Lo! to thee were only foretold Pains in bearing and bringing forth Children; which will be ſoon recompenc'd with Joy, the Fruit of thy Womb. The Curſe not ſo directly pronounc'd on me, glanc'd on the Ground; I muſt earn my Bread with Labour: What Harm is that? Idleneſs had been worſe; my Labour will ſuſtain me: And leſt Cold or Heat ſhould do us Injury, he has, without being ſought to, with timely Care provided us Cloaths, (unworthy as we are) with his own Hands; pitying, even while he judg'd us. How much more then, if we pray to him, will his Ear be open, and his Heart inclin'd to pity us? And teach us further, how to ſhun the Inclemency of the Seaſons, Rain, Ice, Hail, and Snow; which now the Sky begins to ſhow us in this Mountain; while the Winds blow moiſt and keen; ſhattering the Leaves of theſe fair ſpreading Trees: Which bids us ſeek ſome better Covering, to cheriſh our numb'd Limbs; before the Sun leave the Night cold, how we may foment his Beams, gather'd together by ſome warm or combuſtible Matter; or by ſtriking two hard Bodies together, move the heated Air into Fire, as lately the Clouds, juſtling or forced with Winds, in their rude Shock flaſh'd the ſlant Lightning, the Flame of which driven down, kindles the gummy Part of Fir or Pine, and ſends out from a Diſtance a comfortable Heat, which might ſupply the Want of that of the Sun. He will inſtruct us, if we pray to him, and beſeech Grace of him, to uſe ſuch Fire, and what elſe may be a Cure to theſe Evils, which our own Miſdeeds have brought on us: So as we need not fear to paſs this Life commodiouſly, ſuſtain'd by him with many Comforts; 'till ſuch Time as we end in Duſt, our final Reſt and native Home! What can we do better, than repair to the Place where he judg'd us? Fall reverently proſtrate before him, and there humbly confeſs our Faults, and beg

Pardon; watering the Ground with our Tears, and filling the Air with our Sighs, ſent from contrite Hearts, in Sign of unfeign'd Sorrow and meek Humiliation? He will undoubtedly relent, and turn away from his Diſpleaſure; in whoſe ſerene Look, when he ſeem'd moſt angry and moſt ſevere, what elſe ſhone but Favour, Grace, and Mercy?

So ſpoke our firſt Father, in true Penitence: nor did EVE feel leſs Remorſe: They forthwith repair'd to the Place where GOD judg'd them, fell reverently proſtrate before him; and there humbly confeſs'd their Faults, and begg'd Pardon; watering the Ground with their Tears, and filling the Air with their Sighs, ſent from contrite Hearts, in Sign of unfeign'd Sorrow and meek Humiliation.

The End of the TENTH BOOK.

CHAP.

THE ELEVENTH BOOK OF PARADISE LOST.

The ARGUMENT.

THE Son *of* GOD *preſents to his* Father *the Prayers of our firſt Parents, now repenting, and interceeds for them:* GOD *accepts them, but declares that they muſt no longer abide in* Paradiſe: *Sends* Michael, *with a Band of Cherubim, to diſpoſſeſs them; but firſt to reveal to* Adam *future Things:* Michael's *coming down.*

CHAP.

CHAP. I.

The Son *of* GOD *preſents to his* Father *the Prayers of* Adam *and* Eve. Michael *is ſent to put them out of* Paradiſe, *and reveal future Things to* Adam.

THUS proſtrate in the loweſt State of Humility, they remain'd penitent and praying; for, even before that, Grace deſcending from the Mercy-Seat (*a*) above, had ſoften'd the Stonyneſs of their Hearts, and in the Room made new Fleſh to grow; ſo that they breath'd unutterable Sighs and Groans; which were inſpir'd with the Spirit of Prayer, and could ſooner find the Way to Heaven than the loudeſt Oratory: Yet were they not mean Supplicants, nor did their Petition ſeem leſs important, than when the antient Pair, according to the Fables of old, DEUCALION (*b*) and chaſte PYRRHA,

(*a*) *Mercy-Seat.* It was a Covering of pure ſolid Gold, made exactly to fit the Dimenſions of the Ark, to which the two Cherubims of Gold alſo were fixed, and ſpread their Wings over it; placed in the Tabernacle and in *Solomon*'s Temple under the two Cherubim. It was two Cubits and an half in Length, and a Cubit and an half in Breadth, *Exod.* 25. 17. 18. 21. "And thou ſhalt make "a *Mercy-ſeat* of pure Gold: "Two Cubits and a half ſhall "be the Length thereof, and a "Cubit and a half the Breadth "thereof. And thou ſhalt make "two Cherubim of Gold: Of "beaten Work ſhalt thou make "them in the two Ends of the "*Mercy-ſeat.* And thou ſhalt "put the *Mercy-ſeat* above up"on the Ark, and in the Ark "thou ſhalt put the Teſtimony "that I ſhall give thee." It was called *Propitiatory* or *Covering Mercy-ſeat.* Therefore God is ſaid to ſit between the Cherubim. Thither the pious *Jews* did always turn their Faces, in what Part of the World they were, when they prayed, 1 *Kings* 8. 48. *Pſ.* 99. 1. *Dan.* 6. *Jon.* 2. 5. *Heb.* 4. 16.

(*b*) *Deucalion*; *Lat. Gr.* i. e. *Calling upon God.* An antient King of *Theſſaly* the Son of *Pro-*

RHA, (*c*) ſtood before the Shrine of THEMIS, (*d*) to reſtore the Race of MANKIND, deſtroy'd by the Deluge. Their Prayers aſcended up to Heaven without Obſtruction, and there found eaſy Entrance; then clad with Incenſe, came in Sight before the FATHER's Throne, where the golden Altar ſmoak'd, cloſe by their great Interceſſor; and the SON gladly preſenting them, thus began to intercede:

BEHOLD, O FATHER! what are the firſt Fruits, which on Earth are ſprung up in MAN, from thy Grace implanted in him! they are theſe Sighs and Prayers, which I thy Prieſt bring before thee, mix'd with Incenſe in this golden Cenſor: Theſe are Fruits of more pleaſing Savour, produc'd from thy Seed, ſown with Contrition in his Heart, than thoſe which all the Trees in PARADISE could have produc'd, manur'd by his Hand before he was fallen from Innocence. Now, therefore, incline thine Ear to his Supplication; hear his Sighs, though his Tongue be mute! He knows not with what Words to pray, let me interpret for him, who am his Advocate and Propitiation; impute all his Deeds good or evil to me; my Merit ſhall make the good perfect, and for the evil

Prometheus, cotemporary with *Cecrops* King of *Athens*, about *A. M.* 2437. in whoſe Reign a great Inundation happened in *Greece*. He with his Wife only were ſaved in a little Boat upon Mount *Parnaſſus*, till the Waters abated.

(*c*) *Pyrrha*; *Lat. Gr.* i. e. *Fire:* Becauſe of her ſingular Piety, Zeal for the Gods. and Chaſtity. She was the Wife of *Deucalion*. Theſe Names were very ſuitable to the Character given to *Noah* and his Wife.—*Deucalion*, they ſay, was the firſt that erected a Temple to the Worſhip of the Gods; ſo *Noah* built the firſt Altar, we read of in the World, *Gen.* 8. 20. 21.—And *Beroſus* calls *Pyrrha Tytea* and *Veſta*. *Heb.* i. e. *Earth-born.*

(*d*) *Themis*; *Lat. Gr.* i. e. *Juſt or Right:* Becauſe ſhe taught Men to petition the Gods for thoſe Things that were right and fit; or *Heb.* from *Tham* or *Thummim*, i. e. *Perfect*, upright. A Goddeſs, that had an Oracle upon Mount *Parnaſſus*; thither thoſe two addreſſed themſelves for Counſel, how the loſt Race of Mankind might be reſtored.

evil my Death ſhall pay. Accept of me; and in me, from theſe Prayers and Sighs, receive Motive to grant Peace to MANKIND: Let him live reconcil'd before thee, though he live in Sorrow, (at leaſt the Number of his Days) 'till DEATH (which being his Doom I plead not to reverſe, but to mitigate) ſhall yield him to a better Life; where all my Redeem'd may dwell with me in Bliſs and Joy; and as I am one with thee, ſo they may be made one with me.

TO whom the FATHER graciouſly replied: My accepted SON! all that Thou haſt requeſted for MAN, obtain, for all thy Requeſt was my Decree. But the Law which I gave to Nature, forbids him to dwell any longer in that PARADISE: Thoſe pure and immortal Elements, that know no groſs nor foul diſcordant Mixture, eject him, as he is now tainted; and purge him off, as a groſs Diſtemper, to fouler Air and mortal Food, ſuch as may beſt fit him for the Diſſolution wrought by SIN, that firſt diſtemper'd and corrupted all Things. I, when I firſt created him, endow'd him with two fair Gifts, Happineſs and Immortality; Happineſs once loſt, Immortality ſerv'd only to make Miſery eternal, 'till ſuch Time as I provided DEATH; ſo DEATH becomes his final Remedy, tnd reſigns him up to a ſecond Life, when Heaven and Earth ſhall be renew'd, after a Life try'd in ſharp Tribulation, and refin'd by Faith and faithful Works; when he ſhall be wak'd in the Renovation of the Juſt. But let us call together all the Bleſt through the wide Bounds of Heaven: I will not hide my Judgments from them, and how I proceed with MANKIND, as they ſaw lately how I did with the offending Angels; and though they ſtood firm in their State before, yet afterwards they were ſtill more confirm'd.

THE FATHER concluded thus; and the SON gave high Signal to the bright Miniſter that kept Watch:

He

He blew his Trumpet, that which was ſince heard in OREB, *(e)* when GOD deſcended, and perhaps the ſame that will ſound at the Day of Judgment. The Sound of the Trumpet, which the Angel ſounded, was heard through all Heaven: The Angelical Sons of Light, haſted from their bliſsful Bowers of ſhady Amaranths, or from Fountains or Springs by the Waters of Life, wherever they ſat in Fellowſhip of Joy, reſorting, according as their high Summons call'd them; where they took their Seats; 'till the ALMIGHTY from his ſupreme Throne, thus pronounc'd his ſovereign Will:

O Sons of Heaven! MAN is become like unto one of us to know both Good and Evil, ſince he has taſted of the forbidden Fruit: But let him boaſt his Knowledge, which is of Good loſt and Evil got; happier had it been for him, had he thought it ſufficient to have known Good by itſelf, and not have known Evil at all. Now he repents, is ſorrowful, aud prays with a contrite Heart; all theſe are my Motions in him; and longer than they move, ſuppoſing him left to himſelf, I know his Heart how variable and vain it is. Therefore, leſt now his bolder Hand reach alſo of the Tree of Life, and eat of that, and ſo live for ever, (at leaſt dream to live for ever) I decree to remove him, and ſend him out of the Garden to till the Ground, whence he was taken; which is a Soil much fitter for him.

MICHAEL! do thou take this Command of mine in Charge: Take to thee from among the Cherubim thy

(e) Oreb; i. e. When God deſcended with the Sound of a Trumpet, *Exod.* 19. 6. "And "it came to paſs on the third "Day in the Morning, that "there were Thunders and "Lightnings, and a thick "Cloud upon the Mount, and "the Voice of the Trumpet "exceeding loud; ſo that all "the People that were in the "Camp trembled."

thy Choice of flaming Warriors; leſt the Fiend raiſe ſome new Trouble, either in the Behalf of MAN, or elſe to invade vacant Poſſeſſion. Make Haſte, and without Remorſe drive out the ſinful Pair from the PARADISE of GOD; drive out the Unholy from that holy Ground, and denounce to them and their Poſterity perpetual Baniſhment from thence. Yet, leſt they faint at the ſad Sentence, urg'd too rigorouſly, hide all Terror; for I behold them ſoften'd, and bewailing their Tranſgreſſion with Tears. If they patiently ſubmit and obey with Reſignation, do not diſmiſs them diſconſolate; but mix with my Commands Speech of my Covenant renew'd in the Seed of the WOMAN: So ſend them forth, though in Sorrow, yet in Peace. And on the Eaſt Side of the Garden place a Watch of Cherubim, and the wide waving Flame of a Sword; (where the Entrance up from EDEN is the eaſieſt to PARADISE) to deter all Approach, and guard all Paſſage to the Tree of Life; leſt PARADISE prove a Receptacle for foul Spirits, and all my Trees ſhould become their Prey; with whoſe ſtolen Fruit they might once more endeavour to delude MAN.

He ceas'd here, and the Arch-Angel prepar'd for ſwift Deſcent, with him the bright Company of watchful Cherubim: Each of them had four Faces, like a double JANUS; (f) their Bodies were all over ſpangled

(f) *Janus*; *Heb.* i. e. *Wine.* The firſt King of *Italy*, who firſt dreſſed the Vine and drank Wine: Therefore his Poſterity were called *Oenotrii*, *Gr.* i. e. *Wine-Bibbers.* He was therefore deified and honoured with a famous Temple at *Rome*, pictured with two Faces; in Memory of him Money was coined with a *Janus* on one Side, and a Ship on the Reverſe; and the Month of *January* was dedicated to him. This Deſcription of Angels is taken from *Ezekiel* 10. 12. 14. "And their whole "Body, and their Backs, and "their Hands, and their Wings, "and the Wheels were full of "Eyes round about, even the "Wheels that they four had. "And every one had four Fa-"ces: The firſt Face was the "Face of a Cherub, and the "ſecond Face was the Face of "a Man, and the third the "Face of a Lion, and the "fourth the Face of an Eagle."

ſpangled with Eyes, more in Number than thoſe feign'd of ARGUS, (*g*) and more wakeful than to ſleep, charm'd with the ARCADIAN (*b*) Pipe of MERCURY, or to be lull'd with the Touch of his ſleepy Rod. Mean while the Day broke. and freſh Dew fell upon the Earth, when ADAM and our firſt Mother EVE had now ended their Prayers, and found new Strength added from above; new Hope to ſpring out of Deſpair, and Joy that was yet mix'd with Fear; ſo that he renew'd his Speech to EVE in theſe welcome Words:

EVE! Faith may eaſily admit, that all the Good which we enjoy deſcends from Heaven; but that any Thing from us ſhould aſcend up there, ſo prevalent as to concern the Mind of the high bleſt GOD, or to incline his Will, may ſeem hard to believe; yet Prayer will do this, nay one ſhort Sigh of human Breath, born up even to the very Seat of GOD. For, ſince I ſought to appeaſe the offended Deity by Prayer; ſince I kneel'd, and humbled all my Heart before him, methought I ſaw him placable, and mildly bending his Ear:

(*g*) *Argus*; *Lat. Gr.* i. e. *Active* and *Nimble*. A Shepherd, ſaid to have had 100 Eyes. *Juno* retain'd him in her Service, to watch and relate the Pranks of *Jupiter*. *Jupiter* was diſpleas'd with ſuch a Spy, and ſet *Mercury* to work. He, with his Pipe, lull'd him faſt aſleep, and cut off his Head; which *Juno*, in Reward of his faithful Service, turn'd into a ſtately Peacock, whoſe Tail is adorn'd with many golden Circles; therefore this Bird was dedicated to her.

(*b*) *Arcadian*; *Belonging to Arcadia*; from *Arcas*, *Gr.* i. e. *A Bear*. The Son of *Jupiter* and *Caliſto*, (whom *Jupiter* turn'd into a Bear) Father of the *Arcadians*, and King of *Arcadia*. The *Arcadians*, ignorant of their true Original, boaſted that they were before the Moon. It was called alſo *Pelaſgia* and *Theſſaly*, and the People *Pelaſgi*; who came out of *Aſia*, ſettled in *Greece*, and fixed in *Italy*, after the *Oenotrians*. It is a Country in the Middle of *Peloponeſus*, abounding with good Paſture, Flocks, and Shepherds, who made Pipes of the Reeds and Stalks of Corn. The People worſhipped *Pan*, as their tutelar God.

Ear: Perſwaſion grew in me, that I was heard with Favour; Peace return'd home again to my Breaſt, and that Promiſe came to my Memory, THAT OUR SEED SHOULD BRUISE OUR FOE; which not minded, as then I was in great Diſmay, yet now it aſſures me that the Bitterneſs of DEATH is paſt, and we ſhall live. Whence I am bold to ſay, hail to thee! EVE, rightly ſo call'd, the Mother of all MANKIND, the Mother of all Things living, ſince by thee MAN is to live, and all Things live for him!

TO whom EVE, with an humble and ſorrowful Countenance, made Anſwer: I am not worthy that ſuch a Title ſhould belong to me, who am a Tranſgreſſor! who being ordain'd for a Help, became a Snare to thee: To me rather belongs Reproach, Suſpicion, and all Diſpraiſe! but my Judge was infinite in his Mercy, that I, who firſt brought DEATH upon all, have the Grace conferr'd on me to be the Source of Life: Next thou art greatly favourable to me, who haſt vouchſaf'd to give me this high Title; I deſerve a far other Name! But the Field calls us to Labour now; Labour, which is impos'd on us with Sweat of our Brow; though we have not ſlept all Night: For ſee the Morning, taking no Notice of our Want of Reſt, begins her uſual Progreſs: Let us go forth; I never henceforward offering to ſtray from thee, wherever our Day's Work may lie; though now enjoin'd us, that we labour 'till the Day decline: What can be very toiſome in theſe pleaſant Walks, while we dwell here? Let us live here contented, though we are in a fallen State!

SO EVE ſpoke, and ſo wiſh'd with great Humility; but Fate did not conſent: Firſt of all Nature gave Signs, mark'd on Birds, Beaſts, and the Elements; Light eclips'd ſuddenly, after a ſhort Appearance of the Morning; the Eagle flying from on high, drove

two

two of the fineſt Birds before him; the Lyon, then, the firſt Hunter that ever was, purſued a Hart and a Hind, the goodlieſt of all the Foreſt, down from a Hill; and their Flight was bent directly to the Eaſtern Gate of PARADISE. ADAM obſerv'd it, and fixing his Eyes upon the Chace, with ſome Emotion ſpoke thus to EVE:

O EVE! ſome further Change for us is near at Hand, which Heaven ſhows by theſe mute Signs in Nature; the Fore-runners of his Purpoſe, either to warn us, who may be too preſuming and too ſecure of our Diſcharge from Penalty, becauſe we have been releas'd ſome Days from DEATH: How long and what our Life will be 'till then, who knows? Or is it more than this, perhaps to warn us that we are Duſt, and that we muſt return thither and be no more? Why elſe this double Object in our Sight, of Flight and Purſuit in the Air and over the Ground, one Way in the ſelf-ſame Hour? Why is Darkneſs in the Eaſt before Noon? And why is the Morning Light brighter in yon Weſtern Cloud, that draws a ſhining Whiteneſs along before the Sky, deſcending ſlowly, and bearing in it ſome of the Bleſt from Heaven.

CHAP. II.

Michael *denounces their Departure*; Eve's *Lamentation.* Adam *pleads, but ſubmits.*

ADAM did not miſtake in his Conjecture; for by this Time the heavenly Bands of Angels were lighted down in PARADISE from the ſerene Sky, and took their Stand upon a Hill: A glorious Appearance! had not Doubts and carnal Fear that

Day made the Eyes of ADAM dim: That was not more glorious, when the Angels met JACOB in MAHANAIM, *(i)* where he ſaw the Field cover'd with bright Angels: Nor was that more glorious, which appear'd on the flaming Mountain DOTHAN, *(k)* cover'd with Chariots and Horſes of Fire, againſt BENHADAD, the King of SYRIA; who, to ſurprize the Prophet ELISHA, *(l)* like an Aſſaſſin had levied War unproclaim'd. MICHAEL, the princely Arch-

(i) Mahanaim; *Heb.* i. e. *Two Hoſts* or *Camps*. So *Jacob* called the Place, where he ſaw Armies of Holy Angels protecting him from the Fear of *Eſau*, *Gen.* 32. 1. 2. A City was built there in Memory of this glorious Viſion, in the Tribe of *Gad* in the Land of *Gilead* beyond *Jordan* for the Prieſts, near *Ramath*, *Joſh.* 21. 38. It is 41 Miles from *Jeruſalem* to the Eaſt. *David* fled to it, as a ſacred Place of Refuge, in his Exile under *Abſalom*'s Uſurpation. *Abinidab* a Prieſt was the Governor of it, under King *Solomon*; and ſo it was always eſteemed a ſacred Place from that Occaſion.

(k) Dothan; *Heb.* i. e. *Commandment*. A City about two Miles from *Sichem*, ſix from *Tiberias*, twelve to the North of *Samaria*, forty-four Miles from *Jeruſalem* towards the North. A Place of good Paſture; for there *Joſeph* found his Brethren with their Flocks, and was caſt into a Pit, *Gen.* 37. 17. There *Eliſha* the Prophet liv'd, and ſtruck the *Syrian* Army with Blindneſs; having a glorious Guard of Angels, with Chariots and flaming Fire about him, 2 *Kings*, 6. 13, 14, 15, 16, 17. "And he ſaid, Go, and ſpy "where he is, that I may ſend "and fetch him; and it was "told him, ſaying, Behold he "is in *Dothan*. Therefore ſent "he thither Horſes and Chari"ots, and a great Hoſt; and "they came by Night, and "compaſſed the City about. "And when the Servant of the "Man of God was riſen early "and gone forth, behold, an "Hoſt compaſſed the City, "both with Horſes and Chari"ots; and his Servant ſaid un"to him, alas, my Maſter, how "ſhall we do? And he anſwe"red, fear not; for they that "be with us, are more than "they that be with them. And "*Eliſha* pray'd, and ſaid, Lord, "I pray thee open his Eyes, "that he may ſee. And the "Lord opened the Eyes of the "young Man, and he ſaw; and "behold the Mountain was full "of Horſes, and Chariots of "Fire round about *Eliſha*." And there *Holofernes* was ſlain by *Juaith*.

(l) Eliſha the Prophet, who diſcover'd the private Councils of the King of *Syria* to the King of *Iſrael*.

Arch-Angel, left his Powers there in their bright Stand, to take Poſſeſſion of the Garden; and he alone took his Way, to find where ADAM had ſhelter'd himſelf; who perceiving him at a Diſtance, as he made his Approach towards him, ſpoke to EVE in this Manner:

EVE! Now is the Time to expect to know ſome great Matter, which perhaps will very ſoon determine what relates to us; or, perhaps, for us to receive new Laws to obſerve: For I diſcover, from yonder blazing Cloud that covers the Top of the Hill, one of the Hoſt of Heaven; and, by his Port, none of the meaneſt; ſome great Potentate, one of thoſe who ſit upon Thrones above, ſuch Majeſty appears about him as he comes along! yet not terrible, that I ſhould fear him; nor ſociably mild as RAPHAEL was, that I ſhould venture to uſe much Freedom with him; but he ſeems ſolemn and ſublime; whom not to offend I muſt meet with Reverence, and do thou retire.

HE ſaid thus; and the Arch-Angel ſoon drew near; not in his heavenly Shape, but clad like a MAN to meet with MAN: He wore a military Veſt of Purple, *(m)* of a brighter Colour and richer Dye, than ever was known in MELIBÆA, *(n)* or

(m) Purple; *Sax. Fr. Ital. Span. Lat.* from the *Gr.* A Colour between Red and Violet, taken from a Sea-Fiſh, which is call'd *Purpura*, i. e. *The Colour of Fire*. The Purple Colour was firſt found out at *Tyre*, by an Accident; for an hungry Dog broke one of thoſe Shells upon the Sea-Side, and eat the Fiſh, which colour'd his Mouth and Chaps, to the Admiration of all Beholders. Hence the *Tyrians* became the moſt famous Maſters of that Art, in all Antiquity. Purple became as valuable as Gold, and was the diſtinguiſhing Mark of Emperors, Kings, Conſuls, Senators, Dictators, and Triumphers; ſo that a Pound of it was ſold at *Rome* for 1000 Denarii, i. e. about 41 *l.* 13 *s.* 4 *d. Engliſh* Money.

(n) Melibœa; *Lat.* from the *Gr.*

TYRE, (o) though that was worn by Kings and Heroes of old, in Time of Truce; the Rainbow (p) had given its Colours before it was wove: His Helmet, that was unbuckled and ſhone like a Star, ſhew'd him juſt at that Degree of Manhood, where Youth ended: His Sword, the Dread of SATAN, hung by his Side, faſten'd to a ſhining Belt; and in his Hand he bore a Spear. ADAM bow'd down low: MICHAEL, who was to keep up his Royalty and State, did not bow in Return, but thus declar'd the Reaſon of his coming:

ADAM!

Gr. i. e. *Having the Care of Oxen.* A City of *Theſſaly* upon the Sea Shore, famous of old for the Art of dying the nobleſt Purple, by the Help of a Shell-Fiſh called *Purpura* and *Oſtrum*, which they caught in the Sea thereabout.

(o) *Tyre*, now *Sour*, was a very antient and rich Sea-Port, and Capital City of *Phœnicia*, built by *Agenor* the Father of *Cadmus*, *Iſa.* 23, 12. about A. M. 2499. or about the Time of *Gideon*, a Judge of *Iſrael*, ſixty-five Years before the Deſtruction of *Troy*, and 240 before the Building of *Solomon*'s Temple. It was a fortified City in the Days of *Joſhua*, c. 19. 29. When *Sidon* was taken by the *Philiſtines* of *Aſcalon*, many of the Citizens eſcaped in Ships, and founded *Tyre* upon a Rock in an Iſland, half a Mile from the Land. But *Joſephus* ſays later, in 2733. A flouriſhing City in the Days of King *David* and *Solomon*; famous of old for the vaſt Trade, *Ezek.* 26. 27. which made her ſo proud and wicked, that the divine Judgments were denounc'd againſt, and executed upon her, *Ezek.* 28. and for the *Tyrian* Purple, made from the Blood of a Fiſh caught in that Sea. This City reſiſted *Nebuchadnezzar* thirteen Years; but *Alexander* the Great took it in ſeven Months, with incredible Pains and Loſs of Men; and *Antigonus* after a Siege of fifteen Months, *A. M.* 3691. before *Chriſt*, 313. Now it is a miſerable Place, inhabited with a few poor Fiſhermen without any Houſes.

(p) The *Rainbow*. It is a natural Meteor in the Clouds, cauſed by the Reflection of the Rays of the Sun upon them; therefore it appears only in rainy Weather. If there was any Rain before the Deluge, there muſt have been a Rainbow: But after that, God made it a Sign of his Covenant with *Noah*, that the Earth ſhould never be drowned again, *Gen.* 9, 12, 13. *Eccl.* 43. 11, 12. The Purple, Blue, and Saffron Colours appear moſt lively in it.

ADAM! there is no Need to make any Preamble to the Command of Heaven, let it be ſufficient that thy Prayers are heard, and DEATH (which was due by Sentence, at the Time of thy Tranſgreſſion) not permitted to make the Seizure for yet many Days; which are given thee through Grace, wherein thou may'ſt repent, and with many Deeds well done, cover and blot out one bad Act: It is poſſible GOD, upon thy Repentance, (being appeas'd) may not only defer but quite remit the mortal Sentence, and redeem thee from the rapacious Claim of DEATH. But he does not permit thee to dwell longer in this PARADISE: I am come to remove thee, and ſend thee out of the Garden to till the Ground, whence thou waſt taken, which is a Soil much fitter for thee.

THE Arch-Angel ſaid no more; for ADAM was ſtruck to the very Heart with ſuch Sorrow, as ſuſpended all his Senſes; and EVE, who though unſeen, had overheard all, with loud Lamentation ſoon diſcover'd the Place where ſhe had conceal'd herſelf:

O UNEXPECTED Stroke, much worſe than DEATH! PARADISE! muſt I leave thee thus? Thus leave thee, dear native Soil! theſe pleaſant Shades and happy Walks, worthy to be viſited by Gods? Where I had Hope to ſpend quiet, though ſad, the Time that Heaven had granted us, 'till the Day come that muſt be mortal to us both! O Flowers! that never will grow in any other Climate; that were my early Viſitation in the Morning, and my laſt in the Evening; which I bred up with tender Hand, from the very firſt opening Bud, and gave ye all Names! Who now ſhall raiſe ye up to the Sun, or range in your ſeveral Claſſes, and water ye from the living Springs? And laſtly, O nuptial Bower! adorn'd by me with every Thing that was ſweet, either to the Smell or Sight!

How ſhall I part with thee, and whither wander down into a lower World; wild, darkſome, and deſolate, in Compariſon of this? How ſhall we breath in other Air leſs pure than this, or feed on groſſer Food, being accuſtom'd to immortal Fruits?

WHOM the Angel thus mildly interrupted: EVE! don't lament, but reſign with Patience that, which with the greateſt Juſtice is taken from thee: Nor thus over-fondly ſet thy Heart upon that, which is not thine. Thou doſt not leave PARADISE alone; thy Huſband goes along with thee, and thou art bound to follow him: Wherever he abides, do thou look the ſame upon that Place, as if it were thy native Soil.

ADAM, by this Time recovering from the ſudden cold Damp which had ſeiz'd him, and his ſcatter'd Spirits being return'd; thus, with great Humility, addreſs'd himſelf to MICHAEL:

CELESTIAL Being! whether among the THRONES of Heaven, or perhaps of them one of the higheſt Names; for a Prince of Princes may have ſuch an Appearance! thou haſt gently deliver'd thy Meſſage, which might elſe, in telling, have wounded us, and in performing have ended us: But, bating the Mildneſs with which thou haſt temper'd them, thy Tidings bring as much of Sorrow, Dejection, and Deſpair, as the Frailty of our Nature can ſuſtain: We muſt depart from this happy Place, our ſweet Receſs, and the only Conſolation left us, which is familiar to our Eyes! and all other Places appear inhoſpitable and deſolate; not knowing us, nor being known to us: And if by inceſſant Prayer I could hope to alter the Will of him who can do all Things, I would not ceaſe to weary him with my continual Cries: But, Prayers avail no more againſt his abſolute Decree, than Breath does againſt the Wind; blown ſtifling

fling back upon him that breaths it forth: Therefore I ſubmit myſelf entirely to his great Command! What moſt afflicts me is, that when I depart from hence I ſhall be, as it were, hid from his Face, deprived of the bleſs'd Light of his Countenance! Here I could frequent, with Worſhip and Adoration, every Place, where he had vouchſaf'd to appear to me in his divine Preſence; and could relate to my Sons, "Upon this Mountain he appear'd to me; under this "Tree, he ſtood viſible; among theſe Pines I heard "his Voice; here at this Fountain did I talk with "him." So many grateful Altars I would raiſe up of graſſy Turf, and pile up every bright Stone from the Brook, in Remembrance, or to be a Monument to future Generations: And upon theſe Altars would I offer ſweet-ſmelling Gums, and Fruits, and Flowers. In yonder lower World where ſhall I ſeek his bright Appearances, or trace his Footſteps? For though I fled from him, when he was angry; yet being recall'd to prolong'd Life, and promis'd Offſpring, I now gladly behold though but the utmoſt Skirts of Glory, and afar off adore his Steps.

To whom MICHAEL, with great Benignity, thus anſwered: ADAM! thou knoweſt, that Heaven and all the Earth are his; not only this Rock, but his Omnipreſence fills Land, Sea, and Air, and every Kind that lives, warm'd and cheriſh'd by his quickning and ſuſtaining Power. He gave thee the whole Earth to poſſeſs, and rule; nor was it a deſpicable Gift! do not ſurmiſe then, or think that his Preſence is confined to theſe narrow Bounds of PARADISE, or to EDEN: This, perhaps, had been thy capital Seat, from whence all Generations might have ſpread; and hither might have come from all the Ends of the Earth, to celebrate and reverence thee, their great Progenitor. But thou haſt loſt this Pre-eminence; being now brought down to dwell upon lower Ground,

and even with thy Sons. Yet don't doubt, but in the Valley and in the Plain, GOD is, even as he is here; and will be found alike preſent; ſtill following thee with many a Sign of his Preſence, ſtill compaſſing thee round with Goodneſs and paternal Love; he will not hide his Face from thee, and thou ſhalt ſee the Tract of his divine Steps. Which that thou may'ſt believe, and be fully confirm'd in before thou depart from hence; know, that I am ſent to ſhew thee what ſhall come to paſs hereafter, to thee and to thy Poſterity: Expect to hear bad mix'd with good, Grace from above contending with the Sinfulneſs of MEN; and thereby endeavour to learn true Patience, and to temper thy greateſt Joy with Fear and holy Sorrow; to be equally inur'd by Moderation, to bear either the proſperous or adverſe State: So ſhalt thou lead thy Life in greater Safety, and be beſt prepar'd to endure thy mortal Paſſage when it comes. ——— Aſcend this Hill; let EVE (for I have clos'd her Eyes) ſleep here below; whilſt thou awakeſt to Foreſight, as once thou ſlept'ſt while ſhe was form'd to Life.

TO whom ADAM replied in this grateful Manner: Aſcend, ſafe Guide! I follow thee, the Path thou leadeſt me; and entirely ſubmit to the Hand of Heaven, however it may chaſten me! willingly offering myſelf to bear the Evil; arming myſelf to overcome by Suffering, and to obtain Reſt through Labour; if it may be permitted ſo to be.

CHAP.

CHAP. III.

The Angel ſets before Adam *in a Viſion, what ſhall happen 'till the Flood.*

SO, both the Arch-Angel MICHAEL and ADAM aſcended in the Viſions of GOD. It was the higheſt Hill of PARADISE, which they went up; from whoſe Top the Hemiſphere of the Earth, on the cleareſt View, lay ſtretch'd out to the largeſt Proſpect of ADAM's Reach. Nor was that Hill higher nor wider looking round, whereon (for a different Cauſe) the Devil ſet our ſecond ADAM, CHRIST JESUS, in the Wilderneſs; to ſhow him all the Kingdoms of the Earth, and the Glory of them. The Eye of ADAM might there command, wherever ſtood City of antient or modern Fame; the Seats of the mightieſt Empires: From what was to be in future, the Walls of CAMBALU, *(q)* the Seat of CATHIAN CHAM; *(r)* and SAMARCAND, *(s)* by OXUS,

(q) Cambalu, Camphala, or *Cambala, Tat.* i. e. *The City of the Great Lord.* A vaſt City in the North of *Tatary*, the Capital of *Cathai* or *China*, and the ſame as *Pekin*; the Reſidence of the Emperors of *China*, ſince *A. D.* 1404. It is about 25 or 28 Miles in Compaſs, very populous, containing (as they report) 2,000,000 Souls, rich and of a vaſt Trade; ſo that 1000 Waggons, loaded with Silk only, are imported every Day. It hath 12 Gates, divers Royal Palaces and ſtately Temples. Geographers turn their Face to the North, to find the Elevation of the Pole; and begin at the Northern Countries, when they deſcribe the Earth: Therefore *Milton* turns to the North, and begins with *China* on the Right-Hand; ſo comes to the Weſt, and ends in *Europe*, in this Survey of our Hemiſphere.

(r) Cham, or *Chan, Tat.* i. e. *The Great Lord or Emperor.* It is an antient Title of Honour given to the Emperor of *Tatary* and *China*.

(s) Samarcand, Mamarcand, or *Samarcant*; *Tatar.* antiently *Shamarcand, Perſ.* i. e. *Razed or demoliſhed by Shamare*; having been once deſtroyed by one of that Name, in his Expediti-

on

OXUS, (t) TEMIR's (u) Kingdom; to PEKIN, (x) the Seat of the Emperor of CHINA; and thence to AGRA,

on to *China*; others *woody*, being ſeated in a Wood. It is the Capital of *Zagathy* or *Sogdiana*, a Southern Province of *Tatary*, and the Metropolis of all *Tatary* for many Ages. *Beſſus*, General of the *Bactrians*, who murder'd *Darius*, was ſeiz'd there, and deliver'd to *Alexander* the Great, who put him to Death on the ſame Spot of Ground, where he committed the Fact. It was the chief Seat and Sepulchre of the great *Tamerlain*, who made it a magnificent and wealthy City; beſides the vaſt Riches from other Nations, he ſent 8000 Camels laden with the Spoils of *Damaſcus* at one Time into it. A large and populous City; ſome Houſes are built of Stone in a moſt pleaſant Valley, with an Academy for *Muhammedan* Learning. Here the beſt Silk and Paper in all *Aſia* are made: The *Chan*'s Caſtle is built of Marble, but now it is in Decay.

(t) *Oxus*; *Lat. Gr.* i. e. *Swift*, like the *Tygris*, becauſe it falls from very high Mountains, and has a rapid Stream. A great River of *Tatary*, riſing in Mount *Taurus*; it parts *Sogdiana* and *Margiana*, and runs into the *Caſpian Sea* on the Eaſt Side. The *Tatars* call it *Amu*, which ſignifies the ſame; and the *Arabians* call it *Gihon*, i. e. *Force*; becauſe the Source of it burſteth out of the Earth with vaſt Violence. There *Cyrus* was defeated by *Tomyris* Queen of the *Scythians* or *Tatars*, about *A. M.* 3420. and *Sabachan* of *Zagathian Tatary*, by *Iſmael* Sophy of *Perſia*, *A. D.* 1514.

(u) *Temir*, or *Timur-Lenc*, by the *Arabaians*, and *Temir-Cuthi* by the *Tatars*; *Tatar*, i. e. *Happy or fortunate Iron*; becauſe of his victorious Sword; and *Tamerlane* by us. A moſt victorious Prince of the Poſterity of *Zingis Chan*, born *April* 6, *A. D.* 1336. in the City of *Keiſh* or *Skehrſabz*, i. e. *The green City*; about thirty Miles from *Samarcand*. He began to reign *A. D.* 1370; and, like *Alexander* the Great, in 35 Years ſubdued more Kingdoms, than the old *Romans* did in 800 Years, viz. *Babylon*, *Meſopotamia*, *Syria*, *Perſia*, *Parthia*, *Egypt*, *India*, *China*; and boaſted that he had three Parts of the World under his Power. He defeated the proud *Bajazet*, (*Turk.* i. e. *Lightning*; for the Expedition of his Conqueſts) and all the *Turkiſh* Army, in that great Battle near Mount *Stella* in the Plains of *Angoria* in *Galatia*, *July* 28, *A. D.* 1402. He was cruel, but a vaſt Encourager of the *Chriſtians*, though a *Muhammedan* by Profeſſion; and died three Years after that grand Victory, *Feb.* 8, 1405 at a Village called *Atrar* and *Otrar*, diſtant from *Samarcand* about 304 Miles; lived 70 Years, 11 Months, and 22 Days; and was buried in a magnificent Tomb erected by himſelf for that Purpoſe

AGRA, (y) and LAHOR, (z) Imperial Cities of the GREAT

poſe at *Samarcand*: But his Sons loſt all his Conqueſts; of him the preſent *Moguls* are deſcended. He and *Ageſilaus*, the 6th King of *Sparta*, were both lame of one Foot, yet very valiant and ſucceſsful Generals. He was call'd the Wrath of God, and the Deſtroyer of the Earth; and *Alaric* the King of the *Goths*, who plunder'd *Rome*, *A. D.* 410, and conquered the *Roman* Empire, the Scourge of God; for their Cruelty.

(x) *Paquin*, *Pekin*, or *Pechéli*; *Chineſe*, i. e. *The Northern Court*; becauſe it is the North of *China*, as *Nankin*, i. e. *The Southern Court*, for the ſame Reaſon. The Capital City of the Province of *Pekin*, and the Metropolis of that vaſt Empire, ſince the Years 1404, 30 Leagues from the famous Wall, (which is 1200 Miles long, 6 Fathom high, built in 27 Years by 70,050,000 Men, to keep out the *Tartari*, about *A. M.* 3728, and 100 before *Jeſus Chriſt*) in a fertile Plain, in the Form of a vaſt Square; each Side being 12 *Chineſe* Lys or Furlongs in Length, i. e. 3600 Paces, with 12 Gates, ſtately Palaces and Temples, wherein are Idols of maſſy Gold, as big as the Life. The Streets are very ſtrait, and at the longeſt 120 Feet, but very dirty. It is the largeſt and moſt beautiful City on the Face of the Earth. There is a moſt prodigious Bell, weighing 120,000 Pounds; it is 11 Foot Diameter, 12 Foot high.

(y) *Agra*; *Indian*. The Capital City of the Province of *Agra*, larger than *Dehli*, (*Mog.* i. e. A vaſt Extent) and a great City in *India*; being 9 Miles, in the Form of an Half Moon, with a mighty and admirable Caſtle. It ſtands upon the River *Gemi* or *Gemini*, on this Side the *Ganges*, and is the Metropolis of the *Moghol*'s Empire; but the Houſes are low, mean, and made up of Straw, at a good Diſtance and encompaſs'd with high Walls, that their Women may not be ſeen. It lies in 22 Degrees and an half Northern Latitude, 210 Leagues from *Surat*, 150 from *Lahor*, and 35 from *Dehli*. Some reckon 25000 *Chriſtian* Families there, beſides Heathens; but the *Muhammedans* are moſt in Number. *Agra* was made the Imperial City by *Moghol Akbar*, *A. D.* 1566, who called it *Akbarabed*, i. e. The Habitation of *Akbar*. *Shah Jehah* (*Perſ.* i. e. *King John*) removed from *Agra* to *Dehli*, *March* 29, *A. D.* 1647, and called it *Shah Jehanabed*, i. e. The Habitation of King *John*. *Dehli* pays 3,125,000 *l.* of yearly Revenues to the Emperor.

(z) *Lahor*, or *Lhor*; *Perſ.* from the *Hab.* i. e. *Light*. The Capital City of the Kingdom or Province of *Lahor*, which contains ſeveral Kingdoms. It is three Leagues in Length, yields 37 Millions *per Ann.* to the *Mogbul*, and there the Emperors kept their Court, from *A. D.* 1155, 'till they removed to *A-*

gra;

GREAT MOGUL; *(a)* down to the GOLDEN CHERSONESE: *(b)* Or where the Emperor of PERSIA *(c)* sat

gra; since it is very much diminish'd. There is a noble Walk of tall Trees on both Sides of the Road from it to *Agra*, which is 150 Miles distant. The Province of *Labor* is called also *Pengab*, *Perſ.* i. e. The City of five Waters; becauſe it is water'd by five Rivers, viz. *Bavey*, *Behat*, *Obcham*, *Wibi*, and *Sindar*. Many will have this Country to be the Kingdom of King *Porus*, who ſo valiantly oppos'd *Alexander* the Great; and *Labor* to be the *Bucephalia*, which he founded in the Memory of his famous charging Horſe, called *Bucephalus*, *Gr.* i. e. *The Ox-Head*, who died there not of his Wounds, but of old Age: For he was the next Conqueror after *Bacchus*, who opened a Communication to the *Indies*, as far as *China*, 330 Years before the Incarnation, which facilitated the Propagation of the Goſpel to St. *Thomas*, *Bartholomew*, *Pantænus*, and other zealous Preachers; and *Tamerlane* was the next. *Labor* is 360 Miles from *Agra* to the South, and 180 Miles East of *Multan*.

(a) Moghul, or *Moghot*; *Tatar* i. e. *White*; becauſe they deſcended from the *Moghol Tatars*, or ſome white Men, who invaded *India* under a Captain or King call'd *Mogor* or *Mogol*; and erected a Kingdom in *Bengal*, &c. about *A. D.* 1187. In the *Tatarian Mung Lang* ſignifies Melancholy; becauſe *Mogul* or *Mungal* the Son of *Alanza Chan*, the firſt Monarch, was a Man of a melancholy Diſpoſition: Their Country, which lies in *Turceſtan Tatary*, is called ſtill *Moghelſtan*. The preſent *Moguls* are the Race of the famous *Tamerlane*, who conquered *India*, A. D. 1400. Now the *Moguls* are Emperors of all *India*, extending from *Perſia* on the Weſt, *Tatary* on the North, *China* on the Eaſt, and the *Indian* Ocean on the South; they are the richeſt Monarchs upon Earth, and their Dominions are of the vaſteſt Extent, being divided into 35 different Kingdoms. He and ſome of his Subjects are *Muhammedans*; the reſt are Idolaters, except ſome *Europeans*, who trade there.

(b) Cherſoneſe, *Lat. Gr.* i. e. A *Peninſula*. A Geographical Term; becauſe it is a Piece of Land ſurrounded with Sea, but at one Place, which unites it to the Continent or Main Land; an Iſthmus. Many Places are ſo called, but this is a vaſt Tract of Land, comprehending the large Peninſula of *Ganges*, the moſt Southern Part of the Eaſt *Indies*, between *Sumatra* and *Borneo*, call'd by the Ancients the *Golden Cherſoneſe*; becauſe it abounded with Gold. Now the Promontory of *Malaca*, from *Malaca* the chief City of it.

(c) Emperors of *Perſia*, whoſe Royal Seat was *Ecbatan*. *Perſia* in ſacred Scripture is call'd *Cuth*, *Heb.* i. e. *Lurking* or *hid-*

den;

ſat in ECBATAN, *(d)* or ſince in ISPAHAN: *(e)* Or

den; alſo *Elam*, and the People *Elamites*; from *Elam* the Son of *Sem*, who firſt ſettled there with his Poſterity. In the Reign of *Cyrus*, about A. M. 3419. before *Chriſt* 531, it began firſt to be call'd *Perſia*, *Heb.* i. e. Horſemen or Troopers; becauſe he taught thoſe People the Uſe of War and Horſes. The *Perſians* and *Tatars* call it *Iris* or *Iran*, from *Irige*, eldeſt Son of *Fraydun*, 7th King of the firſt Race of their Monarchs. It is the moſt antient and renowned Empire in both divine and human Hiſtory. It is about 1440 Miles in Length, and 1260 in Breadth, in the Middle of *Aſia*; having *Tatary* and the *Caſpian* Sea on the North, the River *Indus* on the Eaſt, the *Indian* Ocean on the South; *Euphrates*, *Tygris*, and the *Perſian* Guiph on the Weſt; and conſiſts of eleven vaſt Provinces, beſides other Acquiſitions. Now the Inhabitants call it *Farſiſtan*, and the Empire of the *Sophy*.

(d) *Echatan*, or *Echatana*; *Arab.* i. e. *Of divers Colours*; becauſe the Walls and Towers were built of ſeven different colour'd Stones, which did caſt a glorious Splendor. It is called *Achmetha*, *Eſdr.* 6. 2. and by the Inhabitants *Tebris*, *Caſbin*, now *Tauris*. It was built by *Seleucus*, according to *Pliny*; repaired and enlarged by *Arphaxad*, whom ſome call *Dejoces*. See *Judith* 1. 1, 2, 3, 4. about A. M. 3400, according to *Herodotus*. It was the firſt Capital of *Media*, then of *Perſia*; was the richeſt City in the World, and conſiſted of many ſtately Palaces, Courts, Sepulchres of their Emperors, and of their whole Treaſures. There *Daniel* the Prophet erected an admirable Palace. The Emperors of *Perſia* had four noble Palaces; they reſided at *Echatana* in the Winter, at *Suſa* in the Summer, at *Perſepolis* in the Autumn, and *Babylon* in the reſt of the Year. The *Turks* ſacked it often, but the *Perſians* have kept Poſſeſſion of it ſince A. D. 1603.

(e) *Iſpahan*, by ſome *Hagiſtan*, by the *Armenians* *Spuhun*, and now *Iſſahan*, *Perſ.* i. e. *The happy City*, or *The City of the Whites*. The Metropolis of all *Perſia*, in the Province of *Iraca* or *Erach*, the antient *Parthia*; it is 70 Miles South from *Caſbin*, 80 North from *Ormus*. *Scach Abbas* the Emperor of *Perſia*, fixed his Royal Seat there, beautified, enlarged, and enriched it; and there his Succeſſors have kept their Courts theſe 200 Years paſt. It is thought to be the antient *Aſpadana* or *Spada*, and was called *Hecatompolis*, *Gr.* i. e. Having 100 Gates, but now 7. It is one of the greateſt Cities upon Earth, walled round with Earthen Walls, which is a ſingular Thing in *Perſia*, about 30 Miles round, in a very fruitful Plain, and waſhed by the River *Zenderu*, which is as broad and deep as the River *Thames* is at *London*; very rich, of a vaſt Trade from all Places, and populous;

Or where the CZAR *(f)* of RUSSIA ſat in MOSCOW; *(g)* or the TURKISH SULTAN *(h)* in BYZANTIUM.

pulous; they reckon a Million of Souls in it; having 162 Moſques, 48 Colleges, 1802 Inns, 273 Baths, 12 large Burying Places, which are without the City, as they are over all *Perſia*; and ſo they were over all the Earth, 'till about 1000 Years ago; but ſome Houſes take up 20 Acres of Ground. The *Armenians* have an Archbiſhop and 20 Churches in it. It is about 2000 Miles from *Conſtantinople* to the South-East, and 2600 from *London*. There is alſo the firſt Madreſha or Academy of all the nine that are in *Perſia*.

(f) Czar; or *Tzar*, i. e. *King*; or *Sclavon. The Emperor*. A Title of the Emperors of *Muſcovy* or *Ruſſia*. It was firſt aſſumed by *Iwan Waſielewitz*, when he conquered the City of *Cuſcan*, and was crowned there, A. D. 1552.

(g) Moſcow, or *Moskowa*; *Heb.* from the *Moſchi* or *Moſci*, an antient People, who deſcended from *Meſech*, the Son of *Japhet*, *Gen.* 10. 2. *Eze*7. 27. 13. 38. 3. and firſt inhabited the Country of *Colchis*. It is the chief City of *Muſcovy*, upon the Banks of the River *Moſcow*, and gives the Name to that vaſt Empire in the North of *Europe*. This City is old, large, populous, and rich; built of Wood, ill contrived, not paved, and was founded A. D. 1334. The chief Church called *Jeruſalem*, was founded by *John Baſilides* I. But he put out the Eyes of the Architect, that he might never contrive nor build ſuch another. The *Tatars* burnt 80,000 Houſes of it, A. D 1571. The *Poles* 41,000; and deſtroyed about 200,000 Souls, A.D. 1611. It was again laid in Aſhes, A. D. 1699, 1701. It is about 16 Miles in Compaſs, and contains about 700,000 Inhabitants. It abounds with Merchants out of all Nations, and was made the Royal Seat of the Empire by *John* Duke of *Ruſſia* about 300 Years ago. It ſtands in the Middle of the Country, fenc'd with Lakes and three ſtrong Walls. It is about 750 Miles from *Stockholm* to the Eaſt, 750 from *Warſaw* to the North, 1000 Miles from *Conſtantinople* to the North-Eaſt, and 1500 Miles diſtant from *Paris* and *London*. The Empire is vaſt and large, in Length about 1699, and about 1100 Miles in Breadth. *See* B. X. N. 431. The *Moſcowites* were rude and barbarous Heathens, 'till they embrac'd Chriſtianity from the *Grecians*, A. D. 986, Printing, A. D. 1560; and now they are trained up in all polite Literature, Arts and Sciences by *Peter* the Great: Their Alphabet conſiſts of 42 Letters, which very much reſemble the *Greek* ones. The Hiſtory of the *Moſcovites* doth not riſe above 200 Years paſt.

(h) Turkiſh Sultan; becauſe the

ZANTIUM (*i*), Eye could alſo diſcover the Empire of NEGUS, (*k*) to its utmoſt Port ERROCO; (*l*) and

the *Turks* ſettled there firſt, and afterwards broke through the *Caſpian Streights*, and ſettled in *Armenia*, about A. D. 844. At that Time the *Caſpian* Sea was froze over 13 Foot deep, and Men walk'd 100 Miles on the Ice of it. A Kingdom or Province of *Zagathaian Tatary*, lying between *Great Tatary* and the Empire of the Great *Mogul*, on the Eaſt of *Cathay* or *Catha*, having *Tataria Propria* on the North; and *Indoſtan* on the South, and on the Eaſt Side of the *Caſpian* Sea. Some take it to be the Kingdom of *Thebet*, in the ſaid *Tatary*. Here the Emperors of the *Turks*, who are deſcended from the antient *Turks* of *Tatary*.

(*i*) *Bizantium*; from *Bizas*, the Captain of the *Megarean* Fleet, the firſt Founder of it: It was firſt called *Lygus*, from its Founder; afterwards repaired by *Pauſanias* King of *Sparta*, about A. M. 3307. And antient City of *Thrace*, and the laſt in *Europe* on the *Boſphorus Thracius* (*See* B. II. 1018.) It was deſtroyed by *Sept. Severus*, after a Siege of three Years, and turned into a Village, about A. D. 196, to puniſh the Citizens for revolting; but rebuilt, enlarged and beautified by *Conſtantine* the Great, who made it the Royal Seat of the *Roman* Empire, which proved the Ruin of it, and commanded it to be called *New Rome*, A. D. 300. But it is commonly called after him *Conſtantinople*, i. e. The City of *Conſtantine*. It was alſo called *Parthenopolis*, *Gr.* i. e. The City of the Virgin; becauſe it was dedicated to the Virgin *Mary*. The *Turks* call it *Stamboul*; which they ſay ſignifieth Fair, Peace, and Plenty. It anſwers to theſe Properties indeed; but *Stamboul* or *Iſſambol* is corrupted for *Eiſten polin*, *Gr.* i. e. *Into the City*, and commonly the *Port*; becauſe it is the greateſt and fineſt Port they have, or perhaps is in the World; being frequented by Merchants from all Parts of *Europe*, *Aſia*, and *Africa* continually. *Muhammed* II. took it from the *Greeks* A. D. 1453, and ſince it has been the grand Seat of the *Turkiſh* Empire: It yields the faireſt Proſpect without of any City, but the meaneſt within: It is 900 Miles from *Rome*, 1460 off *Paris*, 1570 from *London*, 1850 from *Madrid*, and 1000 from *Moſcow*.

(*k*) *Negus*, or *Neguz*; *Ethiop.* i. e. *Emperor*. The Emperor of *Abiſſinia* in Upper *Ethiopia*; a Title which the *Abiſſines* beſtow upon their Prince.

(*l*) *Erroco*, *Erquico*, *Arquien*, and by others *Arroco*; *Ethiop.* It is a Sea-port Town of *Ethiopia* on the *Red* Sea, near the *Perſian* Ocean, with a fine Harbour and a very good Trade, and was the outmoſt Boundary of the vaſt *Abyſſinian* Empire, to the North Eaſt of *Africa*.

and the leſs maritime Kingdoms of MOMBAZA, (*m*) and QUILOA, (*n*) and MELIND, (*o*) and SOFALA, (*p*) (which

(*m*) *Mombaza*, *Monbaza*, or *Mombazza*; *Arab.* For this, and ſeveral Cities on that Coaſt, were built by a Colony of the *Arabs*, who about A. D. 930, ſettled a Trade there. A very large and wealthy City, having a good Trade, and is the Capital of a ſmall Kingdom of the ſame Name, in a little Iſland, 12 Miles in Compaſs; 70 Miles from *Melind*, 150 Leagues from *Quiloa*, near the Line, in the Eaſtern Ocean; ſubject to the Emperor of *Ethiopia* in *Zanguebar*, but very fruitful and populous: It was once poſſeſs'd by the *Portugueſe*, but now ſubject to the King of *Momboſa*, who calls himſelf Emperor of the World. *Zanguebar* and *Zingebar*, *Ind.* comes from *Bar*; i. e. The Coaſt of the *Zinges* or *Nigros*, who firſt traded there with the *Arabs*, about A. D. 930.

(*n*) *Quiloa*, or *Kiloa*; *Ethiopick.* A capital, rich, and pleaſant City, upon a River, and in an Iſland of the ſame Name, between *Moſambique* and *Melind*, on the Eaſt Shore of *Africa*, near *Zanquebar*, in *Ethiopia Inferior*. This Kingdom extended 250 Leagues along the Coaſt, 'till *Francis de Almeyda* burnt the City, and made the Kingdom tributary to *Portugal*, A. D. 1505. But the Natives rebuilt it, and pay a yearly Tribute to the King of *Portugal*. They ſpeak the *Arabic*, and are *Muhammedans*. The Kings of *Quiola* were Maſters of *Mombaza*, *Melinda*, and other Iſlands thereabout. The *Arabs* traded firſt there, then the *Muhammedans*, and at laſt the *Portugueſe*.

(*o*) *Melind*, or *Melinda*; *Ethiop.* The Capital of a ſmall Kingdom on the Coaſt of *Zanguebar*, between *Mombaza* and *Pata*, belonging to *Ethiopia Superior*, near the Lake *Calice*. The Town is near the Sea, with a convenient Port: The King of it made a League with *Emanuel* King of *Portugal*, *A. D.* 1500. The City is very rich, and abounds with great Plenty; their Sheep are ſo fat, that the Tail of them of them often weighs 30 Pounds, and ſome more. The King of *Melinda* is ſerv'd in great State and Splendor, is a *Muhammedan*, as are moſt of his Subjects; the reſt are Heathens.

(*p*) *Sofala*, *Sophala*, or *Zophala*; *Ethiop.* A petty Kingdom in Lower *Ethiopia*, between the River *Magnice* on the South, and the River *Cuama* to the North; ſo called from *Sofala*, the Capital of it, which is ſituated in a little Iſland upon the *Ethiopick* Ocean. It is ſuppoſed by ſome to be the *Ophir*; (*Heb. Rich*; becauſe it abounded with Gold, Pearls, Ivory, Peacocks, &c. *See 2 Chron.* 8. 18.) to which King *Solomon* ſent his Fleet; from the Abundance of Gold, and other rich Commodities of it. There the Merchants of *Arabia Felix*, afterwards

(which is thought to be OPHIR, (*q*)) to the Realm of CONGO, (*r*) and ANGOLA, (*s*) fartheſt South:

wards the *Muhammedans*, eſtabliſh'd their Religion, and ſettled a great Trade there; and the *Portugueſe* ſince. *Milton* follows this Opinion here. All this vaſt Tract on the Sea-Coaſt is called *Caffaria*, and the People *Caffers*, i. e. *Infidels*, who have no Religion. There being a different People within 10 or 12 Miles of one another, they have continual Wars among themſelves.

(*q*) *Ophir*; *Heb. Arab.* i. e. *Abounding in Riches*; being a Place where the pureſt Gold abounded; about which there are many Conjectures among the Learned: Or from *Ophir*, the Son of *Joktan*, the Son of *Sem*, who firſt ſettled there. There is one of that Name in *Arabia*, whence King *David* brought much Gold; another in the *Eaſt Indies*, from which King *Solomon* and *Hiram* King of *Tyre* fetch'd Gold and many other valuable Commodities; which ſome now take to be the Iſland of *Ceilon*, where there is an Haven called *Hippor*, and the *Phœnicians*, *Ophir*; others *Pegu*; ſome *Sumatra*, *Japan*, *Taprobana*, *Sofala*, &c.

(*r*) *Congo*; *Ethiop.* It is a vaſt Country, called by ſome *Lower Guinea*, which has Part of *Negroland* on the North, *Ethiopia* on the Eaſt, *Caffraria* on the South, the Ocean and *Guinea* on the Weſt, and lies on the Weſtern Shore of *Africa* in the Lower *Ethiopia*; ſo called from the capital City. Others call it *Manicongo*, i. e. The Province of *Congo*. It is very fruitful, well water'd, abounds with all Sorts of very good Fruits, Plants, Herbs, Beaſts, Crocodiles, and Serpents; ſome of theſe Serpents are ſo large, that they devour a whole Stag at once. *Congo* is divided into ſix Provinces, *viz. Bamba*, *Songo*, *Sunda*, *Pango*, *Patta* and *Pemba*. The Inhabitants were converted to the *Chriſtian* Faith by the *Portugueſe*, A. D. 1490; but forſook it, becauſe the Plurality of Wives was denied them, as Sir *Walter Raleigh* ſays.

(*s*) *Angola*; *Ethiop.* The ancient and true Name of it was *Ambonde*, and the People were called *Ambondes*; 'till one of their Princes, called *Mani-Angola*, i. e. The Governor of *Angola*, about 360 Years ago, with the Aſſiſtance of the *Portugueſe*, ſubdued many petty neighbouring Kings, and made himſelf ſole Monarch of them. He, for his mighty Acts, was called in their Language *Inene*, i. e. *The Great*; and from his Name this Kingdom was called *Angola*. This Kingdom is ſituated between *Malamax* on the South, *Malemba* on the Eaſt, and *Proper Congo* on the Weſt, near the Line; is well water'd, very fruitful, and populous; ſo that the King can raiſe an Army of 100,000 Men. The People on the Sea-Coaſt are

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Or thence, from the Flood of NIGER, (*t*) to Mount ATLAS, the Kingdoms of ALMANZOR; (*u*) FEZ, (*x*) and

Chriſtians, but thoſe in the inland Regions are Heathens.

(*t*) *Niger*, or *Nigir*; *Lat.* i. e. *Black*; becauſe it runs thro' a Soil all covered over with Duſt, that is black and ſcorched with the Sun. It is the greateſt River on that Side of *Africa*, riſing out of a Lake of the ſame Name in the Country of *Medra*, of *Upper Ethiopia*, divides *Nigritia* (*Lat.* i. e. The Land of the *Blacks*) into two Parts, Eaſt and Weſt, makes a Lake called *Borno*, paſſes by *Congo*, there it makes another Lake call'd *Guarda*; and after a Courſe of 750 *German* Miles Weſtward, falls into the *Atlantic* Ocean by ſix great Streams, near Cape *Verd*. It overflows its Banks, as the *Nile* and many other Rivers do, for eight Days in the Month of *June*, and from the ſame natural Cauſe. The People of *Nigritia* are all Pagans.

(*u*) *Almanſor*, rather *Almanſor*; *Arab.* i. e. *The Victor*; as *Seleucus* King of *Syria* was ſtiled *Nicator*, *Gr.* i. e. *A Victor*. *Joſeph Almanzor* I. was King of *Morocco*, who invaded *Spain* with 60,000 Horſe, and 100,000 Foot, A. D. 1158. He uſurped the Territories of the *Spaniſh Moors*, who invited him over, was beaten by the *Chriſtians*, and ſlain with an Arrow at the Siege of *Santaren* in *Portugal*.

(*x*) *Fez*, rather *Feſs* and *Feſſa*; *Arab.* i. e. *Sprinkled with Duſt*: ſpread out or large: Or from *Phaz* or *Paz*, *Heb.* i. e. *Fine Gold*; becauſe Gold abounded thereabout. A large wide Kingdom on the Weſt of *Barbary*, having the *Mediterranean* Sea on the North, the *Atlantic* Ocean on the Weſt, the River *Mulvia* on the Eaſt, Mount *Atlas* and the River *Ommirati* on the South, which part it from *Morocco*. The Country is mountainous and deſart; but in ſome Places it produces all Manner of Grain, Almonds, Figs, very large Grapes, Cattle, Leopards, the beſt Horſes in all *Barbary*, and the fierceſt Lions in all *Africa*. It belongs to the Emperor of *Morocco*, is divided into ſeven Provinces, and is ſo called from *Fez* the capital City, which was ſo called from *Phut* or *Phut*, the Son of *Ham*: For there is the River *Phthuth* near a River of the ſame Name, and another called *Sebon*. It is about 12 Miles round, and contains many Gardens, Palaces, Moſques, and about 300,000 People; of whom there are about 5000 Jews, and many rich Merchants. The chief Moſque in *Fez* is a Mile and an half in Compaſs, the Roof is 150 Yards long and 80 broad; it hath 30 large Gates, and above 300 Ciſterns to waſh in. By other Writers this Country is called *Lybia*.

and SUSA, (*y*) MOROCCO and ALGIERS, (*z*) and TREMISEN: (*a*) From thence he ſaw EUROPE, and where ROME was to bear Dominion over the reſt of the World. Perhaps he alſo ſaw in the Spirit, rich MEXICO, (*b*) the Seat of MONTEZUME;

(*y*) *Suſa*; from *Sus*, the principal City, and a River of the ſame Name; *Arab.* i. e. *A Lilly*. Another Kingdom of *Morocco*, containing ſeven Provinces, not well known as yet. It hath *Morocco* on the North, the Kingdom of *Tafilet* on the Eaſt, the *Atlantic* Ocean on the Weſt, and is not far from Mount *Atlas*.

(*z*) *Algiers*, *Arab.* i. e. *The Iſland*; on account of a ſmall Iſland oppoſite to the Mole. The largeſt Kingdom in *Barbary*, about 6000 Miles from Eaſt to Weſt, and 250 from North to South, upon the *Mediterranean* Sea, over-againſt *Minorca*, and 100 Miles from *Sallee*. It was the Capital of *Mauritania*, in the Days of King *Juba*, and has been ſubject to the *Romans*, *Goths*, *Arabians*, &c. The preſent Inhabitants are *Moors*, who ſettled there after their Expulſion out of *Spain*, A. D. 1492. It is now very rich, and the moſt noted Pirates in *Africa* abound there. The *Engliſh* burnt their Ships in 1655 and 1670. The *French* bombarded their City in 1688. The City is one of the fineſt, largeſt, ſtrongeſt, richeſt, and moſt populous in all *Africa*: The City is a League about. The *Africans* call it *Mazgunna*, from the *Bene Mazgunna*, i. e. The Sons of *Mazgunna*, who firſt founded it, long before the *Romans*: The *Arabs* call it *Al-Jezairat*; the *Moors*, *Izeir*; the *Turks*, *Jezair*; and the *Europeans*, *Alger*, *Algiers*, *Algier*, &c. It lies in a ſpacious Bay cloſe by the Sea, at the Bottom of a ſteep Hill. The Mole was begun by *Heyradin Barbaroſſa*, i. e. *Red-Beard*, a Pyrate, A. D. 1531.

(*a*) *Tremiſen*, *Tremizen*, *Tremiſſen*, properly *Flemizen*; *Arab.* The *Arabs* call it *Marſa*, i. e. *A Port*; and *Al-kibir*, i. e. *The Great*; being the *Portus magnus* of the Ancients; the fineſt, ſafeſt, and largeſt Harbour in all *Africa*; but now it is a poor Remnant of a vaſt Kingdom. A Kingdom of *Barbary*, Weſt of *Algiers*, about 300 Miles from *Tremiſſa*, the capital City, which is very large, populous, and noble. It hath *Fez* on the Weſt, *Tunis* on the Eaſt, and the *Mediterranean* Sea on the North. The *Romans* called it *Cæſarea Mauritania*. Some ſay this City was the Royal Seat of King *Juba*, and called *Julia*. This Kingdom is about 380 Miles long, but not above 25 Miles broad.

(*b*) *Mexico*, *American*, i. e. A *Spring* or *Fountain*, which riſes out of a little Hill, called *Chapultepec*, three Miles from the City, but convey'd in two Pipes upon Arches of Stone and Brick;

TEZUME; (*c*) and CUSCO, (*d*) in PERU, (*e*) the richer

Brick: Or from *Mexiti*, the firſt Founder of it under *Mexi* their Captain, about A. D. 720: Or from *Mexitili*, their grand Idol. The firſt Name of it was *Tenuchitan*, i. e. A *Fruit out of a Stone*; becauſe it was firſt founded near a great Stone, and Tree bearing ſweet Fruit, called *Nuchtli*; and by the *Spaniards*, *Tunas*; wherefore *Mexico* beareth for its Arms, a Tree ſpringing out of a Stone. It ſtandeth in the Middle of two Lakes, like *Venice* in the *Adriatick* Sea, and *Mantua* a fine City of *Italy*, in a Lake 5 Miles long; one is freſh, ſtanding Water, and full of Fiſh; the other is ſaltiſh, bitter, ebbeth and floweth, but hath no Kind of Fiſh: One of them is 15 Miles long, and as much broad; the other is 45 Miles in Circuit: It was taken, plunder'd and burnt by the cruel *Hernando Cortez*, *Aug.* 13. A.D. 1521, in the 140th Year from the Foundation of the Royal Seat there; who murder'd above 1,000,000 of miſerable Souls. God puniſh'd them by this cruel Scourge, for their abominable Idolatry: For they had 2000 Gods, to whom they offer'd human Sacrifices; one Time 5000: They ſacrific'd 20,000 Men a-year; ſo that in the great Temple, human Blood daſh'd upon the Walls lay congeal'd above a Foot thick. This City giveth Name to the vaſt Kingdom of *Mexico* in *North America*, and to the whole Northern Continent of it, which is about 23,000 Miles round. It ſuffered much by an Inundation of the Lake, A. D. 1629, whereby 40,000 People periſh'd, and by another in 1634. But now it is the richeſt, nobleſt, and moſt populous City in all *North America*, conſiſting of 70,000 Houſes, beſides ſtately Churches, Courts of Judicature, Colleges, Palaces, &c. The People are of the Communion of the Church of *Rome*, the reſt Pagans.

(*c*) *Montezume*, *Motezume*, *Molezuma*, or *Molencama*; *American*, i. e. A *ſurly Prince*; the 2d of that Name, and 9th King of *Mexico*; one of the mightieſt Emperors upon Earth; he had 2000 tributary Kings; his Topac, i. e. Palace, was moſt magnificent and immenſely rich, his Attendance and Grandeur incredibly noble; 'till *Ferdinand Cortez* with 9000 *Spaniards*, aſſiſted with the People of *Thaſcala*, (*Amer* i. e. A *Land of Bread*, or A *Lady of Bread*, from *Tecal*, i. e. *a Lady*, and *Teſcal*, i. e. *a Cake* or *Bread*) vanquiſh'd his Army, conſiſting of 350,000 Men, from A. D. 1518 to 1521, and have poſſeſs'd *Mexico* ever ſince.

(*d*) *Cuſco*, or *Cuzco*; *Amer.* A vaſt Country of *South America*, from the capital and Royal City of their *Inge* or *Yncas*, i. e. Kings. The City ſtands in a Plain among Hills, in a fine Air, a pleaſant and fruitful Land, and is as beautiful as any City in *Europe*: The Walls were built of four-ſquare Stone with wonder-

ful

richer Seat of ATABALIPA; (*f*) and GUIANA, (*g*) not

ful Art and Labour; tho' they had not an Iron Tool, but grinded them upon others, and covered them with Plates of ſolid Gold and Silver. It was divided into *Hanan Cuſco*, i. e. the *Higher Cuſco*; and *Harin Cuſco*, i. e. the *Lower Cuſco*; and ſo vaſtly rich, that *Francis Pizardus*, who ſack'd it, got ſuch incredible Treaſures, that the 5th Part, which fell to the King of *Spain*, came to 400,000 Florins; for all the Gold and Silver of *Peru* was carried thither; but ſince then it is very much impaired in every Reſpect. It was ruined by an Earthquake, A. D. 1650.

(*e*) *Peru* or *Perou*; *Amer.* i. e. a *Fiſherman* or *Seaman*; becauſe the *Spaniards* aſked one of the Natives the Name of the Country, who anſwered *Perou*, which ſignifies ſo much in their Language. All the South of *America*, from the Streights of *Magellan* to the Iſthmus of *Darien* or *Panama*, about 4000 Miles in Length, and 17,000 in Compaſs, is called *Peru*; which is a large Peninſula, like *Africa*. Here, a particular Kingdom of it, the beſt of them all, and vaſtly rich in Gold, Silver, and Diamonds. This is bounded on the North with *Terra Firma*, on the Eaſt with the Country of the *Amazons*, and *Rio de la Plata*; on the South with *Chili*, and on the Weſt with the *South Sea*; 1400 Miles in Length, and about 400 in Breadth. It was diſcovered by *Columbus*, A. D. 1496. By *Alauſa*, by *Veſpucius*; and conquered by *Francis Pizarro*, A. D 1525. But ſince that Time it is very much decay'd and ruinous.

(*f*) *Atabalipa*, or *Atabaliba*; *Amer.* The laſt and one of the moſt magnificent and peaceable Emperors of *Peru*. *Francis Piſarrus*, with 150 Foot and a few Horſe, conquered him with 25,000 Men, and many Millions of miſerable People; but after the Prince had given him a Houſe full of refined Gold and Silver, valued at 15 Millions, to ſave his Life, the cruel Villain ſtrangled him, contrary to his Faith and Promiſe, A. D. 1533. The Seat of the *Peruvian* Emperors had been at *Cuſco* for 400 Years; therefore all theſe immenſe Riches were amaſſed therein; ſo that the Royal Palace, the Temple of the Sun, the Walls and Houſes were covered with Gold and Silver; their Pots and other Utenſils were of the ſame Metal; which *Milton* takes Notice of here.

(*g*) *Guiana*, *Gujana*, or *Guaiana*; *Amer.* A large Country of *South America*, under the Line, well watered, and the moſt fruitful and beautiful Place in the World; they have an everlaſting Spring; and count a Man dies young, if he does not live

not yet plunder'd and enſlav'd; whoſe great City the Sons of GERYON (*b*) call EL DORADO (*i*). But MICHAEL

live above 100 Years. It is called ſo from the River *Wia* or *Wiana*; and by our Sailors the *North Cape*; becauſe it is the moſt remarkable Land on the North Coaſt of *Peru*. It is bounded on the North and Eaſt with the *Atlantic* Ocean, on the South with the River of the *Amazons*, and on the Weſt with the River *Oroonoke*: It is about 400 Miles in Length, and 150 in Breadth. The Inhabitants are ſtill *Cannibals*, *Lat.* i. e. *Men-Eaters*, like Dogs, and very ſavage Pagans. It was diſcovered A. D. 1541, by the *Spaniards*. When *Milton* wrote this, the Country had not been robbed and enſlaved by them, as others of *Mexico* and *Peru* had been; but now it is inhabited by the *Engliſh*, *French*, *Dutch*, and other *Europeans*. The River *Amazone* is certainly the greateſt, richeſt, and moſt fertile River upon the Face of the Earth; (if we may except *Rio de la Plata*, which is navigable for the greateſt Ships, above 200 Leagues, and ſixty Leagues wide at the Mouth.) It is about 1276, ſome ſay 1800 *Spaniſh* Leagues, i. e. about 5408 *Engliſh* Miles in Length. It runs from the Weſt of *Peru*, to the *Eaſtern* Ocean, 84 Leagues broad at the Mouth, and is repleniſh'd with 1000 other Rivers thro' its Courſe, waſhing many rich Countries. The old Name of it was *Pajan quiris*, i. e. *The great River*; and *Hobio*, i. e. *The fair River*? But the *Europeans* called it and the Country ſo, at their firſt diſcovering of it; becauſe they ſaw many warlike Women upon the Banks of it, oppoſing their Landing and Conqueſt, reſembling the antient *Amazons*. B. IX. N. 1110. *See* a Survey of it, performed at the Order of the King of *Spain*, by M. *Chriſt. d'Acugna*, tranſlated into *Engliſh*, 1699.

(*b*) *Geryon*; *Gr.* i. e. *a Brawler*. A King of *Catalonia* in *Spain*, who founded *Granada*, a City of *Catalonia*, and called it by his own Name. The Poets ſay he had three Bodies, i. e. he was a gigantick Tyrant, and King of three Kingdoms, *viz. Majorca*, *Minorca*, and *Ebuſa*; though he was rather a King of *Epirus*, as the learned *Bochart* proves; but *Hercules* ſlew him for his Cruelty. By *Geryon*'s Sons *Milton* means the *Spaniards*.

(*i*) *El Dorada*, or *Elderado*, *The golden City*; from *Eldorador*, i. e. *a Gilder*; *Sp.* from the *Lat. Aurum*, *Gold*; as *Babylon* is called the *Golden City*, becauſe of the vaſt Treaſure therein, *Iſa.* 14. 4. *Manoa* or *Manboa*, the capital and Royal City of *Guiana*: The greateſt of *South America*, and perhaps on Earth; for *Diego Ordas*, one of *Cortez*'s Companions, enter'd it at Noon and travell'd 'till Night, before he came to the King's Palace; and there he ſaw ſo much Gold in Coin, Plate,

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MICHAEL for nobler Sights remov'd the Film from the Eyes of ADAM, which that falſe Fruit had occaſion'd, that had promis'd to give them clearer Sight; then the Angel purged the viſual Nerve with Eyebright and Rue, (for he had much to ſee) and dropt three Drops of Water into his Eyes from the Well of Life. So great Power theſe Ingredients had over ADAM, that they pierc'd even to the utmoſt Seat of his Mind; and he, not being longer able to refrain from cloſing his Eyes, ſunk down, and all his Spirits became entranc'd; but the Angel ſoon rais'd him up gently by the Hand, and thus recall'd his Attention:

ADAM! now open thy Eyes; and firſt behold the Effects, which thy Original Sin hath wrought on ſome, who are to ſpring from thee; who never touch'd the forbidden Fruit, nor conſpir'd with the Serpent; nor committed Sin; yet from that Crime of thine deriv'd Corruption, to bring forth more violent Deeds.

ADAM open'd his Eyes, and beheld a Field, Part arable, and that had been till'd, whereon there lay Sheaves of Corn newly reap'd; the other Part of the Field was Sheep-Walks and Sheep-Folds, and in the Midſt there ſtood a plain Altar of green Turf, which was as a Land-mark between: Thither, after a while, a ſweaty Reaper brought from his Tillage firſt Fruits; the green Ear, and the yellow Sheaf, unchoſen, as they came to Hand: Next came a Shepherd, with meeker Looks, bringing the Firſtlings *(k)* of his Flock,

Armour, and other Utenſils, that the *Spaniards* called it by this new Name: It ſtands upon the Weſt Shore of the great Lake of *Parima*. The *Spaniards* ſay, the *Peruvians* built it, when they fled from their Cruelty and Tyranny. Others, it is a Chimera, and the Philoſopher's Stone of the *Spaniards*; for many have attempted to find it, but in vain.

(k) Firſtlings; *Sax. O. E.* from *Firſt*: The Young of Cattle, which were firſt brought forth. Here the firſt Fruits of every

Flock, the choiceſt and the beſt; then ſacrificing, laid the Entrails and the Fat of the Lambs, ſtrew'd with Incenſe, upon Wood that he had hewn, and perform'd all due Rites: His Offering was ſoon conſumed by Fire from Heaven; but the Offering of the former not, for his was not ſincere: Whereat he inwardly raged, and as they talk'd, he roſe up againſt him and ſlew him; ſtriking him into the Midriff with a Stone: He fell down, and growing deadly pale, he groan'd out his Soul with an Effuſion of guſhing Blood. ADAM, much diſmay'd in his Heart at the Sight, in Haſte cry'd out to the Angel:

O TEACHER! ſome great Miſchief hath happen'd to that meek Man, who had ſacrific'd with a pure Heart: Is Piety and true Devotion rewarded after this Manner?

To whom MICHAEL anſwer'd thus: (he being himſelf alſo mov'd) Theſe, ADAM, are two Brethren, and are to deſcend immediately from thee: The unjuſt hath for Envy ſlain the juſt, becauſe his Brother's Offering found Acceptance from Heaven, and his not; but the bloody Deed will be aveng'd, though here thou haſt ſeen him die, rowling in Duſt and Blood.

To which our firſt Father made Anſwer: Alas! both for the Deed, and that which is the Cauſe of it! But, is this that I have now ſeen DEATH? Is this the Way that I muſt return again to my native Duſt?

O Sight

every Thing the Earth and the Flocks yielded, which were offered to God, as a Sacrifice of Thankfulneſs. This Cuſtom was handed down among all Nations by Tradition. It was made a Law in *Iſrael*, 2000 Years after this, that none might eat young Lambs, Corn, Bread, or any Fruits, 'till they brought an Offering to God firſt, *Levit.* 23. 14. And ſuch Laws were made long after that, among the *Greeks*, *Latins*, and other Nations.

O Sight of Terror! foul and ugly only to ſee, horrid to think of; then alas, how horrible muſt it be to feel?

To whom MICHAEL reply'd: Thou haſt ſeen DEATH in his firſt Shape, exerting his Power over MAN: But there are many Ways of Dying, and entring into that dark State: All of them are very diſmal; and yet to the Senſes are more terrible at the Entrance, than they are within. Some (as thou haſt juſt now ſeen) ſhall die by the Stroke of Violence; and ſome by Fire, Flood, or Famine; but more by Intemperance in Meats and Drinks, which ſhall bring dire Diſeaſes upon the Earth: Of which there ſhall appear a monſtrous Crew before thee; that thou may'ſt know what Miſery the Eating of the forbidden Fruit ſhall bring on MEN.

IMMEDIATELY there appear'd a Place before his Eyes, ſad, noiſome, and dark; it ſeem'd a Lazar-Houſe, wherein were laid Numbers of People, ſick of all Manner of Diſeaſes: All Maladies of ghaſtly CRAMPS and DISTORTIONS, FAINT SICKNESS, AGONY AT HEART; all Kinds of FEVERS, CONVULSIONS, FALLING-SICKNESS, CATARRHS, THE STONE, ULCERS, CHOLIC-PANGS, RAVING-MADNESS, MOAPING-MELANCHOLY, LUNACY, PINING-CONSUMPTION, HECTICKS, PESTILENCE, DROPSIES, and ASTHMAS, and RHEUMATISMS. It was very dreadful, to ſee the Sick toſſing and throwing themſelves about! and to hear their deep Groans! every Bed or Couch having one on it, deſpairing of Life; and DEATH ſeem'd to be ready at Hand to triumph over them; but yet delay'd his Stroke, though ſo often call'd upon as their chiefeſt Good, and laſt and only Hope. Who, unleſs his Heart were as hard as Stone, could behold with dry Eyes a Sight ſo full of Sorrow and Deformity? ADAM was not able, but wept, though he was not born of WOMAN: Compaſſion

paſſion overcame all the Strength of his Nature as a MAN, and he wept a conſiderable Space of Time; 'till Conſideration and firmer Thought put a Reſtraint upon the Exceſs of his Tears, and ſcarcely able to utter his Words for Sorrow, he renew'd his Complaint:

O MISERABLE MANKIND! to what a Fall degraded! and to what a wretched State reſerv'd! it were better to end here, and never be born! Why is Life given, to be ſnatch'd in this Manner from us? Rather, why is it forc'd thus upon us? Who, if we knew what we were to receive, would either not accept Life when offer'd us; or having once accepted of it, beg to lay it down, and be glad to be ſo diſmiſs'd in Peace? Can the Image of GOD in MAN (created once ſo goodly and ſo erect, though ſince fallen into Guilt) thus be debas'd to ſuch unſightly Sufferings, under ſuch inhuman Pains? Why ſhould not MAN, who ſtill in Part retains the Likeneſs and Image of GOD, be free and exempt from ſuch Deformities, in Conſideration that his MAKER's Image is ſtamp'd upon him?

THEIR MAKER's Image forſook them, anſwered the Arch-Angel, then, when they ſunk, and leſſen'd themſelves ſo, that they broke his Command to ſerve ungovern'd Appetite, and took upon them his Image, whom they then ſerv'd; following the Vice of a Brute, in eating the Fruit of the forbidden Tree; for by the Serpent's eating, EVE was induc'd to ſin. Therefore their Puniſhment by Diſtemper, is as abject; not diſfiguring GOD's Likeneſs, but their's: Or, if it be the Likeneſs of GOD, it is defac'd by themſelves, while they pervert the pure healthful Rules of NATURE to loathſome Sickneſs; and it is juſt it ſhould have this Effect, ſince they did not reverence the Image of GOD in themſelves.

I GRANT,

I GRANT, ſaid ADAM, that all this is juſt, and I ſubmit: But is there not yet another Way, beſides theſe painful Paſſages, how we may ſuffer DEATH, and mix with the Earth out of which we were made?

THERE is, reply'd MICHAEL, another Way not painful, if thou obſerve the Rule well, of taking nothing to Exceſs; but be careful to obſerve Temperance in eating and drinking; ſeeking from thence, not to ſatisfy a gluttonous Deſire, but only due Nouriſhment: So may'ſt thou live, 'till many Years paſs over thy Head; 'till thou drop like ripe Fruit, down to thy Mother Earth; or being quite ripened for DEATH, be gather'd with Eaſe, and not pluck'd harſhly. This is old Age; but then thou muſt outlive thy Youth, and all thy Strength and Beauty; all which will change, and thou be wither'd, weak, and grey-hair'd: Thy Senſes then will become unactive, nor have any Reliſh of Pleaſure, like what thou haſt now; and, for the Air of Youth, (chearful and full of Hope and Joy) a melancholy Damp of Coldneſs will reign in thy Blood, oppreſs and weigh down thy Spirits; and laſtly, conſume the Balm, and extinguiſh the Lamp of Life.

TO whom our firſt Anceſtor replied: Henceforward, I will not fly from DEATH, nor would I much prolong Life; but rather be glad to know, how I might beſt and eaſieſt get rid of this Load which I muſt keep, 'till the Day appointed for me to render it up, and attend with Patience the Time of my Diſſolution!

TO this MICHAEL replied: Neither love nor hate Life; but all the Time thou liveſt, live well; whether for few or many Days, leave that to the Will

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of GOD; and now prepare thyſelf to ſee another Sight.

ADAM look'd, and ſaw a ſpatious Plain, upon which there were Tents *(l)* of different Size and Colours: By ſome there were Cattle grazing; from others might be heard the melodious Sound of Inſtruments; the Harp, and Organ; and he was ſeen, who mov'd their Stops and Chords, his nimble Fingers going through all Proportions, low and high, correſponded in all the Parts. In another Part ſtood One, *(m)* labouring at a Forge, who had melted two maſſy Pieces of Iron and Braſs, (whether found where accidental Fire had deſtroy'd the Woods, upon ſome Mountain or Valley, down to the Veins of the Earth; thence flowing hot to ſome Cave's Mouth: Or whether waſh'd by Streams from under Ground) he drained the liquid Ore into Molds fitly prepar'd; from which he firſt form'd the Tools he was to work with; and then what elſe might be wrought or caſt in Metal. After theſe, on the hither Side of the Plain, a different Sort of People deſcended from the high neighbouring Hills, which was their Habitation: By their Appearance they ſeem'd juſt Men, and the whole Purpoſe of their Study to worſhip GOD rightly, and to know his Works, which are not hidden; nor to know thoſe Things laſt, which might preſerve Free-

(l) *Tents*; *Fr.* from the *Lat.* i. e. *Holding* or *containing*; becauſe therein Men and their Houſhold-Stuff were contained: Or from *Natà*, *Heb.* i. e. *Stretched out*; becauſe they were moveable Habitations, extended upon the Ground. A military Term. Tabernacles, Booths, or Pavilions, with Coverings made of Canvas, to ſhelter Men from the Injuries of the Air; for Soldiers, when they are in the Field; then four or five of them lie in one Tent, *&c.* In the firſt Ages of the World Men liv'd in Tents only; and ſo they do to this Day in many Parts of *Aſia* and *Africa*; but through *Europe* they are only uſed for Soldiers.

(m) *One*; i. e. *Tubal-Cain*, the firſt Maſter of Smiths, *Gen.* 4. 22.

Freedom and Peace to MEN: They had not walk'd long upon the Plain, when behold a Company of fair Women iſſued forth from the Tents, wantonly and gayly dreſs'd, and adorn'd with Jewels; they ſung ſoft amorous Songs to Inſtruments of Muſick, and came on, dancing: The Men, though they were grave, ey'd them as they paſs'd, and let their Eyes rove without Reſtraint; 'till drawn by ſtrong Paſſion and Inclination, they began to like them, and each choſe her he lik'd: And now they began to talk of Love, and let the Day paſs on in nothing elſe; then grown warm, they light the nuptial Torch, and invoke HYMEN, then firſt invok'd, to give a Sanction to Marriage Rites: All the Tents reſound with Feſtival and Muſick. Such happy Interview and Intercourſe, the fair Conſequence of Love and Youth not loſt, Songs, Garlands, Flowers, and charming Symphonies touch'd the Heart of ADAM with Pleaſure, who was ſoon inclin'd to admit of Delight; (which is indeed too much the Bent of Nature!) and he thus expreſs'd it:

BLEST Angel! and one of the chief of Heaven! true Opener of my Eyes! this Viſion ſeems much better than thoſe two paſs'd, and foretells more Hope of peaceful Days: Thoſe were full of Hate and DEATH, or Pains and Diſeaſes much worſe; here NATURE ſeems to have all her Ends anſwer'd;

To whom MICHAEL ſpoke in this Manner: Never judge of what is beſt by Pleaſure, though it may ſeem conformable to NATURE; ſeeing thou art created to a nobler End, holy and pure, and in Conformity with GOD! Thoſe Tents thou ſaweſt, which appear'd ſo pleaſant, they were the Tents of Wickedneſs; in which his Race ſhall dwell, who ſlew his Brother; they appear ſtudious of Arts, that poliſh and adorn Life; and are Inventors of rare and curious Things;

Things; unmindful of their MAKER; though his Spirit taught them, but they acknowledge none of his Gifts: Yet they ſhall beget a beauteous Offſpring; for that fair female Troop thou ſaweſt there, they that ſeem'd like Goddeſſes, ſo blyth, ſo ſmooth, and gay; are yet deſtitute of all Good, wherein conſiſts the domeſtick Honour and chief Praiſe of a Woman; but theſe are bred up only and accompliſh'd to the Taſte of ſinful Deſire, and learn to dance, and dreſs, and liſp, and glance with their Eyes. That ſober Race of Men (whoſe religious Lives make them be call'd the Sons of GOD) ſhall ignobly yield up all their Virtue, and all their Fame, to the Arts and Smiles of theſe fair Atheiſts; and now ſwim in Joy and laugh, though Judgment is near at Hand, and all their Laughing to be turn'd into Tears!

TO whom ADAM made Anſwer, convinc'd of the Falſeneſs of his Joy on the Sight of Pleaſure: O what a Pity and Shame! that they who live good Lives, and begin ſo well, ſhould turn aſide to tread indirect Paths, or faint by the Way! But ſtill I ſee the Tenor of MAN's Miſery holds on the ſame, and is to begin from WOMAN.

IT begins, ſaid the Angel, from the effeminate Slackneſs of MAN, who by Wiſdom, and the ſuperior Gifts he hath receiv'd, ſhould hold his Place better: But now prepare thyſelf for another Sight.

ADAM look'd, and ſaw a wide Territory ſpread before him; Towns, and large Countries between them; Cities with lofty Gates and Towers, full of Inhabitants arm'd and gather'd together, with fierce Faces threatening War: They were great Giants, and fit for bold Enterprizes; Part wielded their Arms, and Part curb'd the War-horſes; for there was both Horſe and Foot, in a good Rank and Order of Battle:

tle: One Way a ſelect Band drove a Herd of fair Cattle from foraging in a fat Meadow Ground, or elſe a Flock of Sheep and Lambs over the Plain, which they had taken as their Booty: The Shepherds ſcarcely can eſcape with their Lives; but when fled they call Aſſiſtance, which makes a bloody Fray. The Squadrons join in Battle; and now where the Cattle lately graz'd, the bloody and deſerted Field lies ſcatter'd with Carcaſſes and Arms. Others encamp'd lay Siege to a ſtrong City, aſſaulting it by Battery, Scaling, and Mining: Others defend it from the Walls with Darts, Javelins, Stones, and ſulphurous Fire; Slaughter and War raging on every Side. In the other Part, the Heralds call to Council at the Gates of the City; and preſently aſſemble grey-headed and grave Men mix'd with Warriors; and they make Harangues: But Faction ſoon makes Oppoſition; 'till at laſt one ENOCH *(n)* riſing up, of middle Age, diſtinguiſh'd from the reſt by his wiſe Deportment, ſpoke much of Right and Wrong, of Juſtice, Religion, Truth, Peace, and Judgment from above; both young and old exploded him, and had laid violent Hands upon him, had not a Cloud deſcended, and amidſt the Throng ſnatch'd him thence unſeen: So Violence and Oppreſſion, and Sword-law proceeded through all the Plain, and there was no Refuge to be found. ADAM was all in Tears to ſee it, and full of ſad Lamentation ſaid thus to his Guide:

O! WHAT are theſe? Theſe are DEATH's Miniſters, not MEN! who thus inhumanly deal DEATH to MEN, and ten-thouſand-fold multiply the Sin of him

(n) Enoch, or *Hanoch*; *Heb.* i. e. *Dedicated*. The Son of *Jared*, and the ſeventh Patriarch from *Adam*, born A. M. 622. He liv'd 365 Years in the middle Age of the World, between the Creation & the Flood; and the middle Age of Men in thoſe Days; and was tranſlated into *Paradiſe*, without taſting of Death and Mortality.

him who ſlew his Brother; for of whom do they make ſuch general Slaughter, but of their Brethren; MEN of MEN? But who was that juſt MAN, whom, had not Heaven reſcued him, had been loſt in and for his Righteouſneſs?

TO whom MICHAEL replied thus: Theſe are the Product of thoſe ill-mated Marriages which thou ſaweſt, where the Good are match'd with the Bad; who of themſelves abhor to join; and being imprudently mix'd, produce prodigious Births of Body or Mind. Such theſe Giants ſhall be; Men of exceeding high Renown; for in thoſe Days, Power only ſhall be admir'd, and call'd Valour and heroick Virtue: It ſhall be held the higheſt Pitch of human Glory to overcome in Battle, and ſubdue Nations, and bring home Spoils with infinite Manſlaughter; and this done only for the Glory of Triumph, to be ſtil'd great Conquerors and Patrons of MANKIND, and be called Gods and Sons of Gods; when they much more properly might be called Deſtroyers and the Plagues of MEN. Thus Fame and Renown ſhall be atchiev'd upon Earth; and that which moſt deſerves Fame, ſhall be hid in Silence. But he, the ſeventh from thee, whom thou beheld'ſt the only righteous one in a perverſe World; and therefore hated, therefore ſo ſurrounded with Foes, for daring ſingly to be juſt, and utter diſagreeable Truth, "That GOD "would come to judge them with his Saints." Him, the moſt HIGH did, as thou ſaweſt, take up to Heaven; for he was carried ſuddenly away, to walk with GOD, high in Salvation and the Regions of Bliſs, being exempted from DEATH; to ſhew thee what Reward attends the Good, and to the Evil what Puniſhment; which now caſt thy Eyes forward, and thou ſhalt ſoon ſee.

ADAM look'd, and he ſaw the Appearance of Things quite chang'd; The Trumpets, that ſounded

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ſo loud in the Battle, ceas'd; all was now turn'd to Game and Jollity, to Luxury, Riot, Feaſt, and Dance, marrying or proſtituting, juſt as it happened; committing Adultery, or even Rapes, where any Degree of Beauty allur'd them: To theſe Vices they added Drunkenneſs, and contentious Broils. At length there came a reverend Sire among them, and declar'd great Diſlike of their wicked Actions, teſtifying againſt their Ways; he often frequented their Aſſemblies, going whereſoever they met, whether at Triumphs or Feſtivals; and preach'd to them Converſion and Repentance, as to Souls that were in Bondage to Sin, and under imminent Judgment; but it was all in vain: Which when he ſaw, he left off contending, and remov'd his Tents far off from theirs: Then hewing tall Trees on the Mountains, he began to build a Veſſel of large Bulk, meaſur'd by Cubits, Length, Breadth, and Height; ſmear'd round with Pitch; and in the Side he contriv'd a Door, and laid in a large Store of Proviſion, both for Man and Beaſt: When behold a ſtrange Wonder! there came every Beaſt, and Bird, and little Inſect, by Sevens and Pairs, and enter'd in, as taught their Order; laſt the reverend Sire and his Wife, and his three Sons with their Wives enter'd in alſo; and GOD ſhut them in. Mean while the South-Wind aroſe, and blowing fiercely, drove together all the Clouds from under Heaven; the Hills ſent up to fill them Vapours and moiſt Exhalations: And now the thicken'd Sky was all overcaſt; the impetuous Rain ruſh'd down, and it continued raining 'till the Earth was ſeen no more: The floating Ark *(o)* ſwam upon the Water, and ſe-

(o) The *Ark* of *Noah*. It was the firſt Ship in the World; God gave the Form and Meaſures, and *Noah* was the Maſter-Builder of it; and from it Men took the Hint of Navigation. It was made of Cedar or Cyprus, which hath a bitter Sap in it, therefore no Worms touch it, and it doth not rot; for this very

curely floated over the Waves: All other Dwellings the Flood overwhelm'd, and with them rowl'd all their Pomp deep under the Water, one Wave following upon another: The Sea was without Shore, and the Palaces, where Luxury reign'd lately, became the Habitation of Sea-Monſters; all that was left of MANKIND, lately ſo numerous, embark'd in one ſmall Bottom. How then, ADAM, didſt thou grieve, to behold the End of all thy Offſpring, and ſo ſad an univerſal Diſpeopling of the World! another Flood of Tears and Sorrow drown'd thee alſo, and ſunk thee like thy Sons; 'till gently rais'd up by the Angel, thou at laſt ſtood'ſt upon thy Feet, though comfortleſs; as when a Father mourns for his Children, which are deſtroy'd all at once in his Sight. He had ſcarce Power to utter to the Angel this Complaint:

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ry End, that it might be a laſting Monument to future Generations, both of their Sin, Puniſhment, and miraculous Deliverance. *Joſephus* and *Epiphanius* affirm, that the Remains of it were to be ſeen in their Times, and that was about 3000 Years after the Building of it. In it *Noah* continued a whole Year and 11 Days. "In the ſix "hundredth Year of *Noah*'s "Life, in the ſecond Month, "the ſeventeenth Day of the "Month, the ſame Day were "all the Fountains of the great "Deep broken up, and the "Windows of Heaven were o-"pened. And the Rain was "upon the Earth forty Days "and forty Nights. And in "the ſecond Month, on the "ſeven and twentieth Day of "the Month, was the Earth "dried." The clean Beaſts, or thoſe that were appointed for Sacrifices, went into the Ark by Sevens; that *Noah* might have wherewith to atone the Deity for his miraculous Deliverance, which he did, *Gen.* 8 20. "And "*Noah* builded an Altar unto "the Lord, and took of every "clean Beaſt, and of every "clean Fowl, and offered "Burnt-offerings on the Altar." Of the unclean Sort there were only two, the Male and the Female, to preſerve and propagate every Species afterwards: For he made no Uſe of the Fleſh of any of theſe; that was not granted 'till the Flood was over, *Gen.* 9. 3, 4. "Every moving "Thing that liveth ſhall be "Meat for you; even as the "green Herb have I given you "all Things: But Fleſh with "the Life thereof, which is the "Blood thereof, ſhall you not "eat."

WHAT Viſions of Ill do I foreſee! How much better had it been for me, to have liv'd ignorant of what was to happen hereafter! So I had born only my own Part of Evil, that of each Day being ſufficient for the Day; now all thoſe that were diſtributed and divided, to be the Burthen of many Ages, by my Fore-knowledge light at once upon me; gaining an untimely Birth to torment me, before their Being, with the Thoughts that they muſt be. Henceforward, let no MAN deſire to be foretold what ſhall befall him or his Children; for he may be aſſur'd before-hand, that it will be Evil; which his Fore-knowing can in no wiſe prevent; and as for the future Evil, he ſhall feel it, not only actually, but full as much in Apprehenſion; how grievous is that to bear! But that Care is paſt now, there are no MEN to give Warning to; thoſe few who have eſcap'd Famine and Anguiſh, will at laſt be loſt, wandering upon the barren Waters. I had conceiv'd Hope, that when Violence and War would have ceas'd upon Earth, that then all would have gone well; that Peace would have crowned the Race of MAN with Length of happy Days: But I find, that I was greatly deceiv'd! for, now I perceive that Peace corrupts as much as War waſtes. Unfold to me, thou who art a Guide from Heaven! how comes it, that theſe Things are ſo? And tell me, whether the Race of MANKIND will end here?

TO whom MICHAEL made Anſwer thus: Thoſe, whom thou ſaweſt laſt in Triumph and luxurious Wealth, are they who will firſt be ſeen in Acts of eminent Valour and great Exploits, but will be deſtitute of true Virtue; who having ſpilt much Blood, and made a greaſt Devaſtation in ſubduing Nations, and having thereby obtain'd in the World Fame, high Titles, and rich Prey; ſhall change the Courſe of their Lives to Pleaſure, Eaſe, Surfeit, and Luſt;

'till Wantonneſs and Pride, even in Time of Peace, and among Friends, ſhall cauſe Strife, and hoſtile Deeds. Thoſe alſo, who are conquer'd, and enſlav'd by War, ſhall with their Freedom loſe all their Virtue, and all Fear of GOD; from whom (as they had but a pretended Piety) they found no Aſſiſtance in the ſharp Conteſt of Battle againſt Invaders; therefore grown cool in their Zeal, they ſhall thenceforward practice how to live ſecure, either in a worldly or diſſolute Manner, upon what their Lords and Conquerors ſhall leave them to enjoy: (for the Earth ſhall bear much more than enough, for the Trial of Temperance) So, all ſhall turn degenerate, all ſhall be deprav'd, and Juſtice, Temperance, Truth, and Faith be forgot; excepting NOAH, (*p*) who ſhall be the only Son of Light in that dark Age; he will be good againſt all bad Example, againſt all Allurements, Cuſtoms, and an offended World: Not ſtanding in Fear of Reproach, Scorn, or Violence, he ſhall admoniſh them of their Ways, and ſet before them the Paths of Righteouſneſs, ſhewing how much more ſafe they are, and full of Peace; threatening Wrath to come, if they ſhould remain impenitent; and for this teaching he ſhall be derided by them. But the only juſt MAN alive, being obſerv'd by GOD, ſhall by his Command build a wondrous Ark, (as thou haſt beheld) to ſave himſelf and his Houſehold, from a World devoted to univerſal Ruin. No ſooner ſhall he, with thoſe of MANKIND, and all living Creatures ſelected to preſerve the Kind, be lodg'd in the Ark, and ſhut in faſt, but all the Cataracts of Heaven ſhall be

(*p*) *Noah*, or *Noach*; *Heb.* i. e. *A Reſt*. No Names were given Men in thoſe Days, by divine Inſpiration: His Name was a Prophecy of *Lamech*'s, that that Child ſhould give Reſt and Comfort to the new World, and reconcile God to Man. *Noe* (whom the *Tatars* call *Nei*) was born *A. M.* 1056, and lived 950 Years. *Noah* is the *Oxyges*, *Deucalion*, and *Saturn* of the Heathens.

be ſet open, and pour Rain Day and Night upon the Earth; all the Fountains of the Deep ſhall be broke up, and heave the Ocean beyond all its former Bounds; 'till an Inundation riſe above the higheſt Hills. Then this Mount of PARADISE, by the Power of the Waves ſhall be mov'd out of its Place, by the Violence of the raging Flood, with all its Verdures ſpoil'd, and all its Trees adrift down the great River to the main Ocean; and there take Root, and be a bare and ſalt Iſland, be the Haunt of Fiſh, aud be fill'd with the Noiſe of Water-Fowls; to teach thee, that GOD attributes no Holineſs to Place, if none be brought thither by MEN, who frequent or dwell in it. And now behold what there is further to come to paſs.

ADAM look'd and ſaw the Ark floating to and fro upon the Flood, which was now abated; for the Clouds were fled away, driven by a keen North-Wind, that blowing hard and dry, began to leſſen the Bulk of the Waters, and the clear Sun ſhone hot upon the wide watery Deluge, (q) and drew up conſiderably from the Waves; which made their Flowing ſhrink, and they ebb'd ſoftly towards the Deep; whoſe Sluices were now ſtopp'd, and the Windows of Heaven ſhut alſo. The Ark now floats no longer, but ſeems on Ground, fix'd faſt on the Top of ſome high Mountain: (r) Now the Tops of the Hills began

(q) *Deluge*; *Lat.* i. e. *Waſhing* or *ſweeping away*; an Inundation or Overflowing of the Earth with Water. There have been ſeveral Deluges in different Countries: This was the firſt, an univerſal one, and the moſt famous in Hiſtory: It was in the 600th Year of *Noah*, A. M. 1656. The ſecond was that of *Ogyges* King of *Thebes*, which laid all *Attica* under Water, A. M. 2185, or 2208, 1020 Years before the firſt Olympiad, and in the Days of *Jacob*. The 3d was that of *Deucalion*, about 15 Years before the Children of *Iſrael* departed out of *Egypt*. There was a violent one at *Peking*, An. D. 1688.

(r) *Mountain*] This is call'd *Ararat* in *Armenia*, *Gen.* 8. 4. Some

to appear, like Rocks; from whence the rapid Currents drove their furious Tide, with great Noiſe and Violence, towards the retreating Sea. Forthwith a Raven (s) flies out of the Ark, and after him (what prov'd a ſurer Meſſenger) a Dove, ſent forth twice, to ſee if ſhe could find green Tree or Ground, whereon to ſet her Foot; returning the ſecond Time, ſhe brings an Olive-leaf pluck'd off in her Mouth, which was a Sign of Peace between GOD and NOAH. After a while the dry Ground appears, and the antient juſt Man deſcends from his Ark with all his Train: Then, with Hands lifted up, and with devout Eyes grateful to Heaven, behold over his Head a dewy Cloud, and in the Cloud the diſtinct Appearance of a Bow, of three Colours variouſly intermix'd, betokening Peace with GOD, and a new Covenant made with MAN; whereat the Heart of ADAM, which before had been ſo ſad, rejoic'd greatly, and thus he joyfully cried out:

HEAVENLY Inſtructor! who canſt repreſent future Things, as clear as if they were preſent; this laſt Sight revives me, ſeeing that it aſſures me, that MAN with all the Creatures ſhall live, and preſerve their Seed. I don't lament now for one whole World of wicked Sons being deſtroy'd, ſo much as I rejoice to ſee one MAN ſo perfect and ſo juſt, that GOD vouchſafes from him to raiſe another World, and to forget all

Some call it *Lubar*, others *Baris*; ſome the *Cardyæan*, *Gerdyæan*, *Godochian*, and others the *Carduchian* Mountains.

(s) *Raven*. A rapacious and unclean Bird, *Deut.* 14. 14. She was ſent out firſt on the 17th Day of *Auguſt*, and on the firſt Day of the Week, and forty Days after the Tops of the Mountains appeared, but did not return; becauſe ſhe is a ravenous Creature, and ſettles upon Carcaſſes, or any dirty Grounds, which the Dove doth not; and therefore ſhe went away upon Prey, but this returned to the Ark: She was ſent out of the Ark on the 24th of *Auguſt*, and the firſt Day of the Week.

all his Anger. But tell me, what mean thoſe colour'd Streaks, that are ſtretch'd out in Heaven, and look like the Brow of GOD appeas'd? Or, do they ſerve as a flowery Edge, to bind the fluid Skirts of that ſame watery Cloud, leſt it ſhould diſſolve and ſhower down upon the Earth?

TO whom the Arch-Angel made Anſwer: What thou haſt gueſs'd, is very near to the Purpoſe; ſo willingly doth GOD remit his Anger, though ſo lately he repented that he had made MAN, ſeeing he was become ſo much deprav'd; being griev'd at his Heart, when looking down he ſaw the whole Earth fill'd with Violence, and all Fleſh corrupt in the Imagination of their Thoughts: Yet thoſe once remov'd, one juſt MAN ſhall find ſuch Grace in his Sight, that he relents, and determines not to blot out MANKIND, and makes a Covenant, that the Waters ſhall never become a Flood, to deſtroy the Earth again, nor ever to let the Sea ſurpaſs its Bounds, nor Rain to fall ſo as to drown the World, with MAN or Beaſt therein: But, when he brings a Cloud over the Earth, he will ſet his Bow in the Clouds, and it ſhall be for a Token of a Covenant between GOD and the Earth; Day and Night, Heat and Cold, Seed-time and Harveſt, ſhall hold their Courſe, and not ceaſe; 'till the general Conflagration purge and purify both Heaven and Earth, wherein thenceforward the Juſt ſhall dwell for ever.

The End of the ELEVENTH BOOK.



THE TWELFTH BOOK OF PARADISE LOST.

The ARGUMENT.

THE Angel Michael continues from the Flood to relate what shall succeed; then, in the Mention of Abraham, comes by Degrees to explain, who that Seed of the Woman shall be, which was promis'd Adam and Eve in the Fall: His Incarnation, Death, Resurrection, and Ascension; The State of the Church 'till his second Coming. Adam greatly satisfied and recomforted by these Relations and Promises, descends the Hill with Michael; wakens Eve, who all this while had slept, but with gentle Dreams composed to Quietness of Mind and Submission. Michael in either Hand leads them out of Paradise, the fiery Sword waving behind them, and the Cherubims taking their Stations to guard the Place.

CHAP.



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CHAP.

CHAP. I.

The Angel relates what ſhall happen after the Flood, and foretells the Coming of Chriſt.

AS a Traveller upon a Journey takes ſome Reſt at Noon, though he be intent on Expedition; ſo here the Arch-Angel MICHAEL made a Pauſe, betwixt the World deſtroy'd and the World reſtored, to ſee whether or no ADAM might not have ſome Queſtions to interpoſe; then going forward in his Narration, he began again to ſpeak.

THUS, ADAM, thou haſt ſeen the Beginning and End of one World, and MAN proceeding as from a ſecond Stock: There yet remains a great deal more for thee to ſee; but I perceive that thy mortal Sight begins to fail thee; nor can it be otherwiſe, for divine Objects muſt needs impair and weary the human Senſes: So that what is to come henceforward, I ſhall only relate to thee; do thou therefore be attentive, and give proper Audience to what I ſhall ſay!

THIS new Race of MEN, before they arrive to large Numbers, and while the Dread of paſt Judgment remains freſh in their Minds, ſhall lead their Lives in the Fear of GOD, with ſome Regard to Juſtice and what is right; and they ſhall multiply apace, manuring and ſowing the Earth, and reaping plentiful Crops of Corn, Wine, and Oil; and often from the Herds or Flocks making Sacrifices of Bullocks, Lambs, or Kids, with large Offerings of Wine pour'd out, ſhall ſpend their Days in Joy and ſacred Feſtival, unblam'd; and dwell for a long Time in Peace, by Families and Tribes, under paternal Rule; 'till one call'd

call'd NIMROD *(a)* ſhall ariſe, of proud and ambitious Heart; who, not content with a fair and equal Share, will aſſume an undeſerv'd Dominion over the reſt of his Brethren, and quite diſpoſſeſs Concord and the Law of Nature from the Earth; hunting wild Beaſts, and not only Beaſts, but MEN alſo; ſubduing with War, and laying hoſtile Snares for ſuch as refuſe Subjection to his tyrannical Uſurpation: For that Reaſon he ſhall be call'd a mighty Hunter before the LORD; meaning either in deſpite of Heaven, or elſe claiming from Heaven the ſecond Sovereignty; and though he ſhall accuſe others of Rebellion, yet from Rebellion he ſhall derive his Name, for ſuch is the Meaning of the Word NIMROD. He, with a Crew, join'd to him by like Ambition, or Deſign of tyrannizing under him, marching from EDEN towards the Weſt, ſhall find the Plains, in which a black bituminous Slime boils out from under the Ground, as it were the Mouth of Hell. Of that Stuff, and Bricks, they contrive to build a City, and a Tower whoſe Top may reach to Heaven; thinking thereby to get themſelves a Name; leſt, being diſpers'd far away in foreign Lands, the Memory of them ſhould be loſt; not regarding, whether the Fame they acquired was good or evil. But GOD, who oftentimes deſcends unſeen to viſit MEN, and paſſes among their Habitations to take Notice of their Actions, ſoon beholding

(a) Nimrod or *Belus*; *Noah*'s Great-Grandſon, the Father of *Ninus*, who firſt uſurp'd over the Patriarchs, and firſt took up Arms againſt the wild Beaſts, which were then very numerous, powerful, and miſchievous; then he made himſelf the Head of his Companions; then the King over all the reſt, about A. M. 1720. *Nimrod*; *Heb.* i. e. A *Rebel*: For he rebell'd againſt God, in building the Tower of *Babel*; and againſt Men, in uſurping Monarchical Government, and overturning the Patriarchal. He is *Belus* among the Heathens, the Founder of the *Aſſyrian* Monarchy, the firſt Inſtance of Idolatry; and was the *Bel* or *Baal* (*Heb.* i. e. *Lord*) of the *Aſſyrians*, *Babylonians*, and all the World.

beholding them, comes down to ſee their City, long before the Tower reach'd up to Heaven; and, in Deriſion, confounded their native Language, the HEBREW, (*b*) and inſtead thereof, gave them only Power to make a jangling Noiſe of Words, not underſtood by one another. Forthwith a loud and confus'd Talking riſes among the Builders, each calls to the other, and no Body underſtands; 'till hoarſe and all in a Rage, they ſtorm, thinking themſelves mock'd by each other: The Angels in Heaven looking down, held them in great Deriſion, to ſee the ſtrange Hubbub, and hear the Din. Thus this ridiculous Building, which they fooliſhly thought might poſſibly reach Heaven, was left; and the Work call'd BABEL; which being interpreted ſignifies Confuſion.

WHERETO ADAM, diſpleas'd at what he ſaw his Offſpring do, exclaim'd thus: O execrable Son! to aſpire ſo above his Brethren; aſſuming to himſelf a uſurp'd Authority, not given him from GOD: He only gave us an abſolute Dominion over Beaſt, Fiſh, and Fowl; what Right we hold by his Donation: But he never made MAN Lord over MEN; that Title he hath reſerv'd to himſelf only; for GOD left human Race free from human Dominion. But, this Tyrant and Uſurper ſtops not his ambitious Uſurpation upon MAN only; he alſo intended his new Tower, to be a Siege againſt the GOD of Heaven. Wretched and miſtaken MAN! What Food will he convey up thither, to ſuſtain himſelf and his rash Army? Where the thin Air above the Clouds will conſume his groſs Entrails;

(*b*) *Hebrew*, the natural Speech of Mankind, from the Creation for 1757 Years; ſeeing all Languages derive many Words from that, but it from none of them: the Names of Men and Things plainly confirm it, and the Learned agree in it. After the Confuſion of Tongues it remain'd in *Heber*'s Family, and ſo deſcended to the *Jews*, among whom it continued pure to the *Babyloniſh* Captivity; in all about 3400 Years.

trails; and if he were provided with Bread, he muſt die, it being too fine for him to breath in?

To whom MICHAEL reply'd thus: Thou haſt a juſt Abhorrence of that Son, who brought ſuch great Trouble upon the quiet State of MAN, affecting to ſubdue reaſonable Liberty; yet learn at the ſame Time, that ſince true Liberty is loſt, by reaſon of original Sin, (and Liberty always is pair'd with right Reaſon, and divided from it can have no Being) Reaſon in MAN being obſcur'd, or not obey'd, immediately inordinate Deſires and ſudden Paſſions catch the Government from it, and reduce the whole MAN to Servitude, who 'till then was free. Therefore, ſince he permits unworthy Powers to reign over Free-reaſon within himſelf; GOD, in juſt Judgment, ſubjects it from without to violent Lords, who oftentimes as undeſervedly enthrall his outward Freedom. So that there muſt be ſuch a Thing as Tyranny; though that cannot ſerve for any Excuſe to him who is a Tyrant: Yet, ſometimes Nations will decline ſo low from Virtue, (which too is Reaſon) that no Wrongs, but Juſtice and ſome fatal Curſe, deprives them of their outward Liberty, their inward being loſt by themſelves; witneſs HAM, (c) the irreverent Son of NOAH, who built the Ark; who, for the Shame done to his Father, had this heavy Curſe pronounc'd on him and his vicious Race; "A SERVANT OF "SERVANTS SHALL HE BE UNTO HIS BRETHREN." Thus will this latter World, as the former did, go on from bad to worſe; 'till at laſt GOD, wearied with their Iniquities, will draw his Preſence from among them, and turn his Holineſs away from them; from thenceforth reſolv'd, to leave them to their own polluted

(c) *Ham*, the youngeſt Son of *Noah*, who was curſed for his Diſreſpect and Contempt of his Father, *Gen.* 9. 24, 25. The old *Carthaginians*, *Grecians*, and *Romans*, and all the Nations of *Europe*, made Slaves of the *Africans*.

ted Ways, and to ſelect one peculiar Nation from all the reſt to be ador'd by; a Nation to ſpring from one faithful MAN; that is to ſay, from ABRAHAM, *(d)* yet reſiding on this Side the River EUPHRATES, and bred up to worſhip Idols.------Canſt thou believe it poſſible? O that MEN ſhould be grown ſo ſtupid and ſenſeleſs, while yet the Patriarch NOAH liv'd, who eſcap'd the Flood, as to forſake the living GOD, and fall down to worſhip their own Works in Wood and Stone, and call them Gods! yet the moſt high GOD vouchſafes to call him by Viſion from his Father's Houſe, and from his Kindred and falſe Gods, into a Land which he will ſhew him; and from him will raiſe a mighty Nation, and upon him ſhower his Benediction ſo, that in his Seed all Nations ſhall be bleſs'd: He ſtrait obey's GOD's Call and Promiſes; firmly believing in them, though he did not know to what Land he was to go. I ſee him, (but I know thou canſt not) with what Faith he leaves his Gods, all his Friends, and native Country, which is UR *(e)* of CHALDÆA; *(f)* now paſſing the River

(d) Abraham. God called him from among the idolatrous *Chaldæans*, about the Year of the World 2083.

(e) Ur; *Heb.* i. e. *Light*; becauſe the *Chaldæans* worſhipped the Sun or Fire. A City of *Chaldæa*, where *Abraham* was born, about 624 Miles from *Jeruſalem* Eaſtward; now *Orchæ* and *Horrea*. This was the firſt Sort of Idolatry, call'd *Sabaiſm*, *Gr.* from the *Heb.* i. e. *Worſhipping the Hoſts of Heaven*; for *Dæmonolatria*, *Gr.* i. e. *Worſhipping Dæmons, Heroes, Beaſts, Images*, &c. came in long afterwards.

(f) Chaldæa; *Gr.* from the *Heb.* i. e. *Like Dæmons, Deſtroyers, Robbers*: In Scripture it is called *Chaſed*, and the People *Chaſdim*, from *Keſed*, the Son of *Nahor*, which the *Greeks* turned into *Chaldæa*. Alſo *Shinar*, *Heb.* i. e. *Scattered*; becauſe the Builders of that Tower were ſcattered over the whole Earth, *Gen.* 10. 10. 11. 28. and now *Chaldar* and *Curiſtan*. *Chaldæa* is a large Country of *Aſia*, bordering upon *Aſſyria*, *Meſopotamia* between the *Euphrates* and *Tigris*, whereof *Babylon* was the Metropolis for many Ages; therefore that Country was called *Babylonia*.

River EUPHRATES to HARAN; *(g)* and after him a numerous Train of Herds and Flocks, and Abundance of Servants; not wandering poorly without his Subſtance, but truſting all his Wealth with GOD, who call'd him to an unknown Land. Now he comes to CANAAN; *(h)* I ſee his Tents pitch'd all about SICHEM, *(i)* and the neighbouring Plain MOREH *(k)*. There he receives a Promiſe, that all that

Lad

(g) Haran, or *Charran*; *Heb.* i. e. *Anger* or *Wrath*; from *Haran*, the Father of *Lot*. It is a Country and chief City of *Meſopotamia*, upon a River of the ſame Name, and not far from *Uz*, 440 Miles from *Jeruſalem* North-Eaſtward. There *Abraham* liv'd ſome Years; the *Turks* pay a great Veneration to it on that Account, and now call it *Heren* or *Charron*, *Acts* 7. 4. There the great *Craſſus*, the *Roman* General and Conſul, with his Army of 3000 Men, was overthrown by the *Parthians*, who took it: Afterwards the *Perſians* took it, now the *Turks* poſſeſs it. It is eleven Day's Journey, or 232 Miles Weſtward from *Niniveh*, now well inhabited, has a good Trade, and is alſo called *Ophra*. There is a Well of very clear Water, at which *Rebecca* gave Drink to *Eleazar*, *Abraham*'s Servant, *Gen.* 24. 19. They call it *Abraham*'s Well. But *Meſopotamia* is now render'd very deſart and ruinous by the *Turks*.

(h) Canaan; *Heb.* i. e. *A Merchant*, from *Canaan* the Son of *Ham*, by whom it was firſt peopled, *Gen.* 11. 18. becauſe it lies along the *Mediterranean Sea*, and gave the Inhabitants an Opportunity of Trade, Merchandiſe, and Navigation, over the whole Earth. Such were the old *Phœnicians*, *Tyrians*, *Sidonians*, *Carthaginians*, &c.

(i) Sichem; *Heb.* i. e. *A Shoulder* or *Back*; becauſe it ſtandeth out like one; or from *Sichem*, the Father of *Hamor* or *Emmor*, *Gen.* 34. 2. *Acts* 7. 16. Alſo *Sychar*; *Heb.* i. e. *Hired* or *Wages*, *John* 4. 5. and afterwards *Scythopolis*; See *Judith* 3. 14. *Gr.* i. e. The City of the *Scythians* or *Tatars*; becauſe ſome of them ſettled there. An antient City of *Samaria* in *Paleſtine*, between Mount *Garizim* and Mount *Ebal*, belonging to *Samaria*, 36 Miles from *Jeruſalem* Northward. There *Joſeph* was buried, *Joſhua* 24. 32. *Abimelech* razed it, *Judges* 9. 45. But *Jeroboam* rebuilt it, 1 *Kings* 12. Now it is called *Naploſa*, *Gr.* i. e. *The new Town*; but it is in a very low Condition at this Time.

(k) Moreh; *Heb.* i. e. *The Lordſhip of the Lord*: Or from *Moreh*, one of the old *Amorites*, who poſſeſs'd it, *Gen.* 13. 18. 14. 13. A Piece of Ground near *Sichem*, where *Abraham* firſt ſettled in *Canaan*, which *Jacob* bought of *Hamor* for 100 Pieces of Money, and gave to *Joſeph*, *Gen.* 33. 19. 48. 22. *John* 4. 5.

Land ſhould be given to his Poſterity, Northward from HAMATH, *(l)* to the Deſart South of ARABIA; (I call Things by their Names, though as yet they are not nam'd) and Eaſt from HERMON *(m)* to the MEDITERRANEAN Sea; Mount HERMON that lies there! and yonder Sea! (look at each Place in Proſpect, as I point to them) Upon the Shore there is Mount CARMEL; *(n)* here the River JORDAN, ſpringing from two Fountains, is the Boundary of CANAAN

(*l*) *Hamath*, *Hemath*, or *Chamath*; *Heb.* i. e. *Heat* or *Anger*; from *Hamath* the Son of *Canaan*, who built it. A City in the North of *Canaan* belonging to *Syria*, between two Hills, near the River *Orontes*, at the Foot of *Anti-Libanus*, 280 Miles from *Jeruſalem*; the utmoſt Bounds of the Holy Land on the North, and one of the grand Paſſes of it, called alſo *Zin*, *Numbers* 34. 8. *Joſhua* 13. 5. Now the *Turks* call it *Hems*. There is a great *Hamath* and a little *Hamath*, *Amos* 6. 2. Some take it to be the antient *Apamæa*; others on better Grounds, for *Epiphania* or *Antiochia*. In the *Targum* it is called *Antiochia*, from *Antiochus* King of *Syria*. *Toi* was King of it in the Reign of King *David*, 2 *Sam.* 8. 9. In the 13th Century it had Princes of its own, which were of the Race of *Ayub* or *Job*, from whom deſcended *Saladin*, a Sultan of the *Turks*, who conquered *Paleſtine*, *Egypt*, *Syria*, &c. A. D. 1180. *Hamath* was a City of great Trade, but is now very much decayed.

(*m*) *Hermon*, or *Chermon*; *Heb.* i. e. *Snow*. An high and fertile Mountain in the North of *Canaan*, near Mount *Lebanon*, beyond *Jordan* to the North-Eaſt, 122 Miles from *Jeruſalem*, and frequently cover'd with Snow, becauſe it is very high. It is called *Shirjon* by the *Sidonians*, *Pſalm* 29. 6. *Shenir*, by the *Amorites*, *Deut.* 3. 9. Alſo *Sion* (not *Zion* at *Jeruſalem*) *Deut.* 4. 48. and alſo *Baal-Hermon*, *Heb.* i. e. *Hermon the Great*; to diſtinguiſh it from a leſſer of that Name, near Mount *Gilboa* and Mount *Tabor*, in the Tribe of *Manaſſes*, 44 Miles from *Jeruſalem* towards the North. At the Foot of it ſtood the City *Nain*, *Heb.* i. e. *Pleaſant*; becauſe it ſtood moſt pleaſantly on the Banks of the River *Chiſon*. Upon this Mountain grew many goodly Trees; wild Beaſts alſo abounded upon it, *Ezek.* 27. 5.

(*n*) *Carmel*; *Heb.* i. e. *A Vineyard*; becauſe there are many Vineyards upon it. Another very high Mountain in the *Holy Land*, upon the *Mediterranean* Sea, to the South of *Ptolemais*, 50 Miles North-Weſt from *Jeruſalem*, in the Tribe of *Iſſachar*. Here the Prophet *Elijah* began his Reformation of Religion,

CANAAN on the East Side; but ABRAHAM's Sons ſhall dwell as far as SEIR, *(o)* which is all that long Ridge of Hills! Now conſider this well, that all the Nations of the Earth ſhall be bleſs'd in his Seed: By that Seed, thy GREAT DELIVERER is meant, who ſhall bruiſe the Head of the Serpent; about which, before I depart, I ſhall reveal more to thee. This bleſt Patriarch (who, by Reaſon of his Obedience, ſhall be call'd faithful ABRAHAM *(p)*) leaves a Son,

gion, in the Days of *Ahab*, a very idolatrous and impious King of *Iſrael*, 1 *Kings* 18. Here *Samuel*, *Elijah*, *Eliſha*, and other Prophets, and alſo *Pythagoras*, the Heathen Philoſopher, long afterwards reſorted; for the Sake of Devotion, Contemplation, and Retirement. The antient River *Kyſon* cuts its Way cloſe by the Weſt Side of it, through the Plains of *Eſdraelon* into the Sea at a Place called *Caypha*. Upon this Mountain is a Convent of bare-footed Friars, call'd *Carmelites*, a little Moſque, with ſeveral Gardens and Vineyards.

(o) Seir, *Senir*, or *Saner*; *Heb.* i. e. *Rough*. A long and large Ridge of Mountains with many Tracts of fertile Lands, which made the Kingdom of the *Edomites*, on the South Side of the Dead Sea and *Canaan*, about 46 Miles from *Jeruſalem*. It is a rocky Country; therefore it is called *Trachonites*, *Syr. Chald.* i. e. *Rocky*, *rough*; *Iturea*, *Heb.* i. e. *Mountainous*, from *Jetur*, a Son of *Iſmael*; *Petræa*, *Syr.* i. e. *Rocky*; and *Idumea*, *Heb.* i. e. *Red*, from *Eſau* or *Edom*; becauſe he and his Sons did ſettle in it: But it was called *Seir* long before that.

(p) Abraham; his firſt Name was *Abram*, *Heb.* i. e. *An excellent* or *mighty Father*; but when God renew'd his Covenant, he chang'd that into *Abraham*, i. e. An excellent or mighty Father of many People. *Abraham* was the Founder of the *Jewiſh* Nation and Church, eſteemed a mighty Prince among the *Canaanites*, a great Prophet at *Pharaoh*'s Court. The Kings of *Egypt*, *Paleſtine*, &c. courted his Friendſhip, made Leagues with him, and paid him Homage. *Nicol. Damaſcenus*, *Juſtin*, &c. ſay, that he was King of *Damaſcus*; his Name was had in Veneration among both *Jews*, *Gentiles*, *Muhammedans*, and *Chriſtians*, in all Ages: They made religious Pilgrimages to his Oak at *Mamre*, 'till *Conſtantine* the Great ordered it to be deſtroy'd; and which is more, he was call'd the Father of the Faithful, and the Friend of God; a Title of Honour never beſtow'd on any Man before. He carried the Knowledge of Aſtronomy, Arithmetick, and other Sciences, from *Chaldæa* into

call'd ISAAC; and of him a Grandchild, call'd JACOB, (*q*) very much like him in Faith, Wiſdom, and Renown. The Grandchild, having twelve Sons, departs from CANAAN to a Land, which will afterwards be call'd EGYPT, divided by the River NILE: See there where it flows, diſgorging itſelf at ſeven Mouths into the Sea! He comes to live in that Land, being thither invited by a younger Son in a Time of Famine; (call him JOSEPH) a Son, whoſe worthy Deeds raiſe him to be the next in Dignity to PHARAOH in that Kingdom: There he dies, and leaves his Race growing into a Nation; and being thought too powerful, by another King who ſucceeded to the Throne of that Kingdom, ſome Years after the Death of JOSEPH, he ſought to ſtop the Growth of their Numbers, looking upon them as too numerous a People to ſhare the Land with them: Whence he, inhoſpitably, of Gueſts made them Slaves; and ordered the Midwives of EGYPT, to kill all the HEBREW male Infants; 'till by two Brethren, (call thoſe two Brethren MOSES (*r*) and AARON) who ſhall be ſent

into *Egypt*, as *Joſephus* relates: But Geometry was firſt found out in *Egypt*, from the Overflowing of the *Nile*. He was born A. M. 1948, and liv'd 175 Years.

(*q*) *Jacob* increaſed wonderfully; for of 70 Souls which went with him into *Egypt*, in the Space of 215 Years they increaſed to 600,000 armed Men, beſides Women, Children, and old Men unfit for War. At the firſt numbering of them, in the firſt Year after they went out of *Egypt*, they were 603,550, *Exodus* 30. 11, 12. 38. 25, 26. In the ſecond Year their Number was the ſame, although the Tribe of *Levi* was not included, *Numb.* 1. 46, 47. In *David's* Time *Joab* muſter'd a thouſand thouſand, and a hundred thouſand Men of *Iſrael*; and four hundred thouſand threeſcore and ten thouſand Men of *Judah*, that were Soldiers, 1 *Chron.* 21. 5. And *Joſephus* reckons three Millions of Men at *Jeruſalem*, aſſembled at the Paſſover.

(*r*) *Moſes*, *Moſheh*, and *Moyſes*, *Heb.* i. e. *Drawn out of the Water*: See *Exod.* 2. 10. *Joſephus* makes it an *Egyptian* Word from *Moy*, i. e. *The Water*: But we know not what Name his Parents gave him at his Circumciſion, unleſs we give into the Fables of the *Jews*, who

ſent from GOD, to demand his People to be deliver'd from Bondage: They return back again to their promis'd Land, with Glory and Spoils. But firſt the lawleſs Tyrant (who denies to know any Thing of their GOD, or give any Regard to their Meſſage) muſt be compell'd to let them go, by Signs and great Plagues: The Rivers, and Ponds, and Pools of Water, muſt all be turn'd to Blood; his Palace muſt be fill'd at different Times with Frogs, and Lice, and Flies, which will be loathſomely ſcatter'd all over the Land: There muſt be a grievous Murrain; his Cattle muſt die of the Rot, and Blotches and Blains muſt disfigure all his Fleſh, and the Fleſh of all his People: Then Thunder, and Hail, and Fire, running along upon the Ground very grievous, ſuch as there was none like it in EGYPT ſince it became a Nation; and it ſmote both MAN and Beaſt, and every Herb of the Field, and broke every Tree. What that does not devour, either Herb, or Fruit, or Grain, a darkſome Cloud of Locuſts (ſuch as had never been before, nor never will be again) muſt eat, and leave nothing green upon the Ground: A thick Darkneſs muſt overſhadow all his Kingdom; ſuch Darkneſs as may be felt, and endure for three Days; ſo that they neither ſaw one-another, nor any roſe from their Place: And laſtly, with one Stroke at Midnight, all the Firſt-born of EGYPT, from the King to the meaneſt

who ſay it was *Joachim*, *Jechotiel*, *Chabar*, &c. Vide *Huet. Dem. Evang.* p. 120. *Moſes* was the youngeſt Son of *Amram* and *Jockebed*, of the Tribe of *Levi*, born in *Egypt*, A. M. 2373. The grand Prophet and Law-giver of the *Jews*, and celebrated by the wiſeſt and beſt of the antient Heathens, as being the firſt and greateſt Philoſopher, Poet, and Lawgiver in the World; for he was 500 Years before *Homer*, 800 before *Thales*, 900 before *Pythagoras*, 1100 before *Socrates*, *Plato*, and *Ariſtotle*; and from him they extracted all the beſt Parts of their Philoſophy, Policy, Hiſtory, Religion, and Laws. He died on Mount *Nebo* in the Land of *Moab*, at 120 Years of Age, upon the 7th Day of the Month, on which he was born, A. M. 2493.

meaneſt Servant, muſt be laid dead; and even the Firſt-born of Beaſts. Thus PHARAOH, the King of EGYPT, at length tamed with theſe ten Plagues, ſubmits to let the Children of ISRAEL depart; and often humbles his ſtubborn Heart; but ſtill it was like Ice, that will freeze the harder after it has been thaw'd: 'Till purſuing in his Rage thoſe he had ſo lately diſmiſs'd, the Sea ſwallows him up, with all his Army; but lets the Children of ISRAEL paſs as upon dry Land; and the Waters were a Wall unto them, on their Right-Hand and on their Left, which ſtood ſo divided on MOSES's ſtretching his Rod over the Sea; 'till ſuch Time as thoſe he had to reſcue were got on Shore, (*s*) through the RED SEA. Such wondrous Power GOD will lend to holy MOSES, though his Angel will be there in Preſence; who ſhall go before the Camp of ISRAEL, in a Cloud and a Pillar of Fire; and remove and go behind them, by Day a Cloud, and by Night a Pillar of Fire, to guide them in their Journey, while PHARAOH purſues them. He will purſue them all Night, but GOD will interpoſe Darkneſs between him and them 'till Morning; then looking through the fiery Pillar and the Cloud, GOD will trouble the Army of the EGYPTIANS, and render all their Chariots unfit for Uſe: When MOSES, by Command, extends his powerful Rod once more over the

(*s*) *Shore*; *Sax. Dut.* A Geographical Term. This Shore was on the *Egyptian* Ground. The People did not go directly croſs the *Red* Sea from Shore to Shore, according to the vulgar Opinion; but took a circular Compaſs in that Sea, and came out on the ſame Side: The Sea there is about ſeven Leagues over. The *Iſraelites* went out of the Wilderneſs of *Etham* in *Egypt*, and came out of it upon the very ſame Side; they travelled three Days in the ſame Wilderneſs: Then they march'd Northward to the Iſthmus of *Sues*, a Tract of dry Land between the *Red* Sea and the *Mediterranean* Sea, which is eighteen Leagues broad; and there they travelled out of *Egypt*, as others do, into the Wilderneſs of *Arabia*; where they abode forty Years.

the Sea; the Sea obeys his Rod, the Waves return to their Place that ſtood divided, and over-whelm'd all the Hoſt of PHARAOH: The choſen People of GOD advance on, through the wild Deſert, towards CANAAN; not the neareſt Way, leſt entering on the Country of the CANAANITES, it might alarm them, and they be oblig'd to enter into War, being quite undiſciplin'd, and Fear might make them return back to EGYPT, chuſing inglorious Life with Slavery, rather than Death: (for Life is more ſweet to the nobleſt Minds, ſpent in Peace, than in War; except, where Raſhneſs puſhes forwards.) This alſo they ſhall gain by their Stay in the Wilderneſs; that there they ſhall lay the Foundations of their Government, and chuſe their great Senate, (*t*) through the twelve Tribes, to rule according to the Laws which GOD ordained. GOD, deſcending from the Mountain of SINAI, (which ſhall tremble at his Preſence) will himſelf ordain them Laws, with Thunder, Lightning, and the loud Sound of a Trumpet: Part, ſuch as appertain to civil Juſtice; Part, religious Rites of Sacrifice; teaching them, by Types and Shadows of that Seed which was decreed to bruize the Serpent, by what Means he ſhall bring the Deliverance of MANKIND to paſs. But the Voice of GOD is dreadful to the Ears of MEN; they beſeech, that MOSES

(*t*) *Senate*; *Fr. Ital. Span. Lat.* A Council of old Men. The *Lacedemonians* called them *Gerontes*, *Gr.* i. e. *Old Men* or *Senators*; they were always choſen for this Office, becauſe of their greater Experience and Prudence. We find them mentioned in the early Days of *Job*. Such only were elected in the *Areopagus* or grand Council of *Athens*, *Sparta*, *Rome*, and all other polite Nations. The *Jewiſh* Council was firſt inſtituted by the Advice of *Jethro*, *Moſes*'s Father-in-law, *Exodus* 18. 25, 26; and afterwards erected into the Number of 72 Elders, i. e. 6 Men out of every Tribe, by divine Inſtitution; and *Moſes* was the Prince or Head of them, *Numb.* 11. 16. It was called *Beth-dan*, i. e. *The Houſe of Judgment*, and *Sanhedrim* or *Sanhedrin*, contracted from the *Greek Synedrion*, i. e. A Synod or Aſſembly.

might report his Will to them, and that Terror might ceaſe: He grants them their Deſire; they being inſtructed, that there is no Acceſs to GOD without a Mediator, whoſe high Office now MOSES bears in a figurative Senſe, to introduce one greater, of whoſe Day he ſhall foretell, and all the Prophets in their Age ſhall prophecy of the Times of the great MESSIAH. Thus Laws and Rights being eſtabliſh'd, GOD takes ſuch Delight in MEN, obedient to his Will, that he vouchſafes to ſet up his Tabernacle among them, and (though the holy and everlaſting GOD) to dwell with mortal MEN. By his Ordinance is built a Sanctuary of Cedar, overlaid with Gold; and in that an Ark, or little Cheſt; and in that his Teſtimony, the Records of his Covenant with his People: Over theſe a Mercy-Seat of Gold, between the Wings of two bright Cherubim: Before him burn ſeven Lamps, as in a Zodiack, whoſe Number is to repreſent the ſeven Planets: Over the Tent a Cloud ſhall reſt by Day, and a Gleam of Fire by Night, except when they travel; for then the Cloud ſhall be taken up from over the Tabernacle; 'till at length they come, conducted by the Angel of GOD, to the Land promis'd to ABRAHAM and his Seed. ------ The reſt were long to tell, how many Battles fought, how many Kings deſtroy'd and how many Kingdoms won; or how the Sun ſhall ſtand ſtill in the Midſt of Heaven a whole Day, and put off the due Courſe of the Night, at the Command and Voice of a MAN; "Sun! ſtand thou ſtill upon GIBEON, *(u)* "and thou Moon! in the Valley of AJALON, *(x)* "'till

(*u*) *Gibeon*; *Heb.* i. e. *An Hill*; becauſe it ſtood on an Eminence. The chief City of the *Gibeonites*, two Leagues North-Weſt from *Jeruſalem*, *Joſhua* 10. 2. After the Conqueſt, it was given to the Prieſts.

(*x*) *Ajalon*, or *Helian*; *Heb.* i. e. *An Oak, an Hind, or Strength*; becauſe It was a ſtrong City. It belong'd to the *Philiſtines*, in the Tribe of *Dan*, four Miles from *Jeruſalem* to the South-Eaſt: Near it this Miracle was wrought by *Joſhua*. It was given to the *Levites*. See Joſhua 10. 12.

" 'till ISRAEL overcome:" So call ISAAC's (*y*) Son, the third from ABRAHAM; and from him his whole Deſcent, who thus ſhall win CANAAN, ſhall be called ISRAEL, or ISRAELITES.

HERE ADAM interpos'd, and ſaid to the Arch-Angel: Gracious Things thou haſt reveal'd to me, thou Enlightener of my Darkneſs, who art ſent from Heaven! and chiefly haſt inform'd me of thoſe, which concern juſt ABRAHAM and his Seed: Now I firſt find my Eyes truly opening, and my Heart a great deal eas'd, which was once much perplex'd with Thoughts of what would become of me and all MANKIND: But now I ſee his Day, in whom all the Nations of the Earth ſhall be bleſs'd; a Favour unmerited by me, who, by forbidden Means, ſought after forbidden Knowledge: Yet this I cannot comprehend, why to thoſe, among whom GOD will deign to dwell here upon Earth, are given ſo many and various Laws; for ſo many Laws argue, that there are ſo many Sins among them: How can GOD reſide with ſuch?

TO whom MICHAEL made this Reply: Doubt not, but that Sin will find Place among them, as being begotten of thee; and therefore was Law given them, to make their natural Depravity appear, by ſtirring up Sin to fight againſt Law; that when they

(*y*) *Iſaac*; *Heb.* i. e. *Laughter*; becauſe his Father and Mother laugh'd at the Strangeneſs of the Promiſe of a Son, when his Father was 100, and ſhe was 90 Years of Age, *Gen.* 18. 12, 15. He was the only Son of *Abraham* by *Sarah*, and Heir of the divine Promiſe. God commanded him to offer him in a Burnt-Offering, but an Angel reſcued him, and he offered a Ram in his Stead, &c. *Iſaac* was born A. M. 2048, died A. M. 2228, being 180 Years old. Seven Men were predicted and called by their Names, before they were born, viz. *Iſhmael*, *Iſaac*, *Sampſon*, *Joſiah*, *Cyrus*, *John the Baptiſt*, and *Jeſus Chriſt*. To theſe St. *Jerom* adds *Solomon*, from 1 *Chron.* 22. 8, 9.

ſee that Law can diſcover Sin, but not remove it, (except by thoſe ſhadowy and weak Expiations, the Blood of Bulls and Goats) they may conclude, that ſome Blood more precious muſt be paid for MAN; the Juſt for the Unjuſt: That in ſuch Righteouſneſs, imputed to them by Faith, they may find Juſtification towards GOD, and Peace of Conſcience; which the Law by Ceremonies cannot appeaſe, nor MAN perform the moral Part; and not performing it, cannot live: So that Law appears imperfect, and is only given, with a Purpoſe to reſign them, in the Fullneſs of Time, up to a better Covenant; being led from the Shadow of Types to Truth: from Fleſh to Spirit; from the Impoſition of ſtrict Laws, to free Acceptance of large Grace; from ſervile Fear, to filial Fear; from Works of Law, to Works of Faith. And therefore MOSES, though highly belov'd of GOD, ſhall not (being but the Miniſter of Law) lead his People into the Land of CANAAN; but JOSHUA, (z) whom the GENTILES call JESUS, bearing his Name and Office; who ſhall quell the Adverſary Serpent, and bring back MAN through the World's

(z) *Joſhua*, or *Jehoſhua*; *Heb.* i. e. *A Saviour of the Lord*. He was firſt called *Hoſhea* and *Jeſus*, but all from the ſame *Hebrew* Root. The Son of *Nun*, and Succeſſor of *Moſes*, and grand General of *Iſrael*: He vanquiſhed the *Canaanites*, and diſtributed their Land among the twelve Tribes. He was born in *Egypt*, A. M. 2404, 92 Years after the Death of *Joſeph*; was their General about 18 Years, conquered 31 Kings, put the *Iſraelites* in peaceable Poſſeſſion, in ſix Years Time, and died aged 110 Years. The *Phœnicians* called him *Hercules*, i. e. The Glory of Heroes; becauſe of his many wonderful Victories over them. The *Jews*, from the firſt Entrance into *Canaan* under *Joſhua* to the *Babyloniſh* Captivity, liv'd in *Canaan* about 855 Years. After the Reſtoration, to the Deſtruction of their Temple, City, and Nation by the *Romans*, in the 2d Year of *Veſpaſian*, and 73d of *Jeſus Chriſt*, about 639 Years more; in all 1494 Years. But their total and final Expulſion out of that Land was not 'till 60 Years after that. But the Kingdom of *Iſrael*, from its Separation from *Judah* to the End of it by *Salmanaſer*, laſted but 250 Years.

World's Wilderneſs, who had wander'd long there, ſafe to an eternal Paradiſe of Reſt. Mean while, they, plac'd in their earthly CANAAN, ſhall dwell a long Time, and proſper; but when national Sins interrupt their publick Peace, provoking GOD to raiſe them up Enemies, from whom, upon their being penitent, he as often ſaves them; firſt by Judges, (*a*) then under Kings; of whom the ſecond (renown'd both for Piety and warlike Deeds) ſhall receive an irrevocable Promiſe, that his regal Throne ſhall endure for ever: All the Prophets ſhall prophecy the like; that of the Royal Stock of DAVID (*b*) (for ſo I name this King) ſhall riſe a Son, which is the Seed of the WOMAN, which has been foretold to thee; and which, as I have already inform'd thee, ſhall be foretold to ABRAHAM, as one in whom all Nations ſhall put their Truſt; he ſhall be foretold to Kings, and himſelf ſhall be the laſt of Kings; for of his Reign there ſhall be no End. But, firſt there muſt enſue a long Suc-

(*a*) *Judges*; *Lat.* The *Hebrews* call them *Sophehim*; from whence the *Carthaginians*, *Athenians*, and others, called their civil Magiſtrates *Suffetes*. Thoſe Judges were Men of extraordinary Piety, Virtue, and Valour, raiſed up upon extraordinary Occaſions, for the Deliverance and Defence of the People. They were 22 in Number, (but others reckon only 12, beginning with *Othniel*, *Judg.* 3. 9.) and continued, from *Moſes* to *Saul*, their firſt King, about the Space of 426 Years. After them there were 22 Kings of *Judah*, in the Space of 500 Years, to the *Babyloniſh* Captivity.

(*b*) *David*; *Heb.* i. e. *Beloved*; becauſe he was pious, upright, and beloved of God. He was the Son of *Jeſſe* of *Bethlehem*, a Shepherd; the 2d King of *Iſrael*, anointed King about 15 Years of Age, A. M. 2881. and after many Troubles came to the Throne, being 30 Years old; he reigned 40 Years and 6 Months. He died in the 70th Year of his Age; and was buried moſt magnificently by King *Solomon*. *Hircanus*, the High Prieſt, found 3000 Talents in his Sepulchre, 300 Years afterwards, and *Herod* found a vaſt Treaſure in it, many Ages after that. Three thouſand Talents were worth 5073 *l.* 15 *s.* 7 *d.* But his vaſt Treaſure amounted to 547,500,000 *l.* Sterling; and in Silver to above 342,000,000 *l.* See 1 *Chron.* 22. 14.

Succeſſion; and his next Son, fam'd for Wealth and Wiſdom, ſhall enſhrine the Ark of GOD in a glorious Temple; 'till then reſting under the Cloud, or wandering in Tents. Such Kings follow him, as Part ſhall be chronicled bad, Part good; but moſtly bad; whoſe foul Idolatries, and other Faults added to the Sins of the People, will ſo incenſe GOD, that he will leave them, and expoſe their Land, their City, his Temple, and his holy Ark, with all his ſacred Things, a Prey and a Scorn to that proud City, whoſe high Walls thou ſaweſt left in Confuſion; thence call'd BABYLON. There he lets them live in Captivity the Space of ſeventy Years; then brings them back again; remembring Mercy, and his Covenant ſworn to DAVID. Being return'd from BABYLON, by the Leave of Kings who were their Lords, whoſe Hearts GOD diſpos'd, they firſt rebuild the Houſe of GOD, and live for a while moderate, in mean Eſtate; 'till grown rich and populous, they grow factious. But the Diſſention firſt ſprings among the Prieſts; MEN who attend upon the Altar, and who moſtly ſhould endeavour to keep Peace: Their Strife brings Pollution upon the Temple itſelf; at laſt they ſeize upon the Scepter, and pay no Regard to the Houſe of DAVID: Then they loſe it to a Stranger, to HEROD, (c) that the true anointed King, the MESSIAH, might be born, debarr'd of his Right: Yet a Star appearing at his Birth, which had never before been ſeen in Heaven, proclaims him come; and guides the wiſe MEN of the Eaſt to him, who enquire the Place where he was, to offer Incenſe, Myrrh, and Gold: A ſolemn Angel tells the Place of his Birth to the ſimple Shepherds, as they kept watch by Night; they gladly haſte thither, and there was a Multi-

(c) Here *Herod* the Great, an *Aſcalonite* or *Idumæan*. He was the firſt foreign Prince that ever reign'd in *Judæa*, deputed there-in by the *Romans*, who had ſubdued the *Jews*; for then the Scepter actually departed from the Houſe of King *David*.

Multitude of the Hoſt of Heaven, praiſing GOD, and ſinging Songs of Joy. A Virgin ſhall be his Mother, but he ſhall be begot by the Power of the MOST HIGH! He ſhall aſcend his hereditary Throne, and the Bounds of his Kingdom ſhall be that of the whole Earth; but his Glory ſhall extend to the utmoſt Heavens.

MICHAEL left ſpeaking; perceiving ADAM ſo full of Joy, that if he had not vented it with Words, it would, like Grief, have occaſion'd him to burſt out into Tears; ſo he addreſs'd theſe to the Angel:

O PROPHET! foretelling Gladneſs and future Good, to the utmoſt that can be deſir'd or hop'd for; now I underſtand clearly, what with all the Power of my Thoughts I have often ſearch'd in vain; why the great REDEEMER that we expect, ſhould be call'd the Seed of WOMAN: Hail Virgin Mother, high in the Love of Heaven! yet thou ſhalt proceed from my Loins, and from thy Womb ſhall proceed the SON of the moſt high GOD; ſo GOD unites with MAN. Now is the Time for the Serpent to expect his final Defeat, with mortal and everlaſting Pain. When, and where, will their Fight be? And tell me, I pray thee, what Stroke ſhall bruiſe the Heel of the Conqueror?

TO whom MICHAEL made this Anſwer: Do not imagine, that they are to fight as it were in a Duel, or that there will be real Wounds given or received, in ſuch Places as the Head or Heel: The SON of GOD does not join Manhood to the Godhead, that ſo he may overthrow thy Enemy with more Strength: Nor is SATAN ſo to be overcome, whoſe Fall from Heaven (which was a deadlier Bruiſe) did not diſable him from giving thee thy Death's Wound; which he, who comes to be thy SAVIOUR, ſhall

ſhall cure again; not by deſtroying SATAN, but by deſtroying his Works in thee, and in thy Seed. Nor can this be, but by fulfilling that (which in thee was wanting) Obedience to the Law of GOD, impos'd on Penalty of DEATH; and by ſuffering DEATH, which is the Penalty due to thy Tranſgreſſion, and due to all them that ſhall proceed from thee: It is by this only, that high Juſtice can be fully ſatisfied. He ſhall exactly fulfill the Law of GOD, both by Obedience and by Love; though Love alone is the fulfilling of the Law: He ſhall undergo thy Puniſhment, by coming in the Fleſh to a reproachful Life, and to a curſed Death; proclaiming Life to all thoſe, who ſhall believe in his Redemption; and that his Obedience is imputed to them, becoming theirs by Faith, that they are ſav'd by his Merits, and not their own Works, though they may keep the moral Law. For this he ſhall live hated, be blaſphem'd, ſeiz'd on by Force, have Judgment paſs'd on him, and be condemn'd to a ſhameful and ignominious DEATH; be nail'd to a Croſs by his own Nation, and ſlain for having been ſo gracious as to bring Life: But with him are crucified thy Enemies, that is, the Law that is againſt thee, and the Sins of all MANKIND; which never more ſhall do them Hurt, who righteouſly put their Truſt in this his Satisfaction. So he dies, but ſoon riſes again from the Dead: He ſhall not remain long under the Power of DEATH; before the Morning of the third Day, he ſhall be ſeen to riſe out of his Grave, bright as the Light of Day; having paid the Ranſom which redeems MANKIND from DEATH; his Death for MAN, to as many as don't neglect the Offer of Life, and will embrace the Benefit of Faith accompanied by Works. This godlike Act repeals thy Doom, the Death thou ſhould'ſt have died; having through Sin, loſt and forfeited Life for ever: This Act ſhall bruiſe the Head of SATAN, cruſh his Strength, by defeating SIN and DEATH, the two

main

main Inſtruments of his Power; and fix their Stings far deeper into his Head, than temporal DEATH ſhall bruiſe the Conqueror's Heel, or theirs whom he redeems: How little will that be to ſuffer? A Death like Sleep! a gentle and ſafe Paſſage to a glorious and immortal Life! Nor will the REDEEMER after his Reſurrection ſtay longer upon Earth, than to appear certain Times to his Diſciples; MEN, who in his Life-time continued to follow him: To them he ſhall leave in charge, to teach all Nations what they had learnt of him and his Salvation; baptizing all them who ſhall believe, with Water, to be as a Sign of waſhing them from the Guilt of Sin to pure Life, and prepare their Minds for Death; even ſuch Death (if it ſhould ſo happen) as the REDEEMER himſelf had died. They ſhall teach all Nations; for, from that Day forward, Salvation ſhall not be preach'd only to the Sons of ABRAHAM, but to the Sons of ABRAHAM's Faith, wherever they may be diſpers'd throughout the whole World; ſo, in his Seed ſhall all Nations be bleſſed: Then he ſhall aſcend with Victory up to the Heaven of Heavens, triumphing through the Air over his Foes and thine: There he ſhall ſurprize the Serpent, the Prince of the Power of the Air; drag him in Chains through all his Region, and leave him there confounded: Then enter into Glory, and take his Seat again at the Right-hand of GOD, honour'd and exalted above all Names in Heaven; and thence, when the Time ſhall be for the Diſſolution of the World, he ſhall come with Glory and Power to judge both the Quick and the Dead; to condemn the Unfaithful, but to reward the Faithful, and receive them into Bliſs, whether in Heaven or Earth; for then the Earth ſhall be all a PARADISE, a far happier Place than this of EDEN, and where there ſhall be far happier Days.

CHAP.

CHAP. II.

Adam *recomforted, deſcends the Hill with* Michael.

THUS ſpoke the Arch-Angel MICHAEL; then paus'd, as at the great Period of the World; and our firſt Father ADAM, quite full of Joy and Wonder, reply'd thus:

O INFINITE, and immenſe Goodneſs! that ſhall produce all this Good out of Evil, and turn Evil to Good! more wonderful than that Power, which by Creation firſt brought Light out of Darkneſs! I ſtand full of Doubt, whether I ſhould now repent of the Sin done and occaſion'd by me; or much rather, if I ſhould not rejoice, that thereof ſhall ſpring much more Good; more Glory to GOD, more Good-will to MEN from GOD, and Grace ſhall abound and overcome Wrath. But tell me, if our REDEEMER aſcends again up into Heaven, what will become of his few faithful ones, left among the unfaithful Crowd, who are the Enemies of Truth? Who ſhall then guide his People? Who ſhall defend them? Will they not deal worſe with his Followers, than they did with him?

THAT (ſaid the Angel) they will certainly do; but he will ſend from Heaven, to thoſe who are his, another Comforter, as was promis'd by the FATHER; who ſhall dwell in Spirit within them, and write upon their Hearts the Laws of Faith working through Love, to guide them in all Truth; and alſo arm them with ſpiritual Armour, able to reſiſt the Aſſaults of SATAN, and to quench his fiery Darts; making them not afraid of what MAN can do againſt them, though it ſhould be Perſecution to Death; being recompens'd

compens'd for ſuffering ſuch Cruelties, with inward Conſolation, and oftentimes ſhall be ſupported ſo, as will amaze their proudeſt Perſecutors; for the SPIRIT, which firſt he will pour forth upon his Apoſtles, (whom he ſends with the glad Tidings of the Goſpel to all Nations, and then upon all thoſe who are baptiz'd) ſhall endue them with wondrous Gifts; to ſpeak all Tongues, and do Miracles, as their LORD had done before them. Thus they gain over great Numbers of each Nation, joyfully to receive the News of Salvation brought from Heaven: At length, they having perform'd their Miniſtry well, and run well the Race that was ſet before them, writing their Doctrines and the Actions that they did, to ſerve for Edification, they ſhall in Time die: But in their Room, as they themſelves forewarn, grievous Wolves *(d)* ſhall ſucceed for Teachers, who ſhall turn all the ſacred Myſteries of Heaven to their own vile Advantages of Lucre and Ambition, and taint the Truth (which, though left pure in thoſe written Records, is not to be underſtood but by the SPIRIT) with Superſtition and Traditions. Then they ſhall ſeek to aggrandize themſelves with Names, Places, and Titles; and with theſe to join ſecular Power, though ſtill feigning to act by ſpiritual; aſſuming to themſelves only the Spirit of GOD, which is promiſed and given alike to all Believers: And, from that Pretence, ſhall force upon every Conſcience ſpiritual Laws, by carnal Power; Laws! which none ſhall find in the written Law of GOD, nor engrav'd by his Spirit within upon the Heart. What will they do, then,

(d) Wolves; *Sax. Dut. Teut. Gr.* i. e. *Pernicious, lying hid, or white*; becauſe Wolves are fierce, ravenous Beaſts of Prey, that ſoon grow white; from the *Heb. Lakach*, i. e. To raviſh, or ſnatch away violently. Here, falſe Chriſts, falſe Apoſtles, which ſoon appeared, even in the Days of the Apoſtles; did then, and have done much Miſchief ſince to the Church in all Ages; by devouring the Souls, Bodies, and Subſtance of Men, by their pernicious Cruelties; as Wolves deſtroy their Prey.

then, but force the Spirit of Grace itſelf, and bind up Liberty, which is inſeparable from it? What, but deſtroy GOD's living Temples by Martyrdom, built to ſtand by Faith; that is, by their own Faith, and not another's? (for who can we admit to be infallible upon Earth, againſt our own Faith and Conſcience?) Yet many will take upon them, and preſume to give Law to others Faith; whence heavy Perſecutions *(e)* ſhall ariſe upon all, who perſevere in the Worſhip of GOD in Spirit and in Truth: The reſt, which will be far the greater Part, will think Religion ſatisfied, in the Performance of outward Ceremonies and ſpecious Forms: Truth ſhall retire, ſtruck with Reproach and many Slanders, and Works of Faith be very ſeldom found among MEN. So ſhall the World go on, groaning under its Burthen, and good MEN ſhall be oppreſs'd and perſecuted, while bad MEN flouriſh; 'till the Day come, when juſt MEN ſhall reſt from their Labours and Sufferings, and the Wicked ſhall be awak'd to Vengeance; at the Return of HIM, who is to be the Seed of the WOMAN, ſo lately promis'd to be given to thy Aſſiſtance; then foretold obſcurely, but now more fully known to be thy SAVIOUR and thy LORD; who at laſt ſhall come down from Heaven, in the Glory of the FATHER, to diſſolve the perverted World, and totally to ſubdue the Devil: Then, after the Conflagration, the whole Maſs

(e) Perſecutions; i. e. *A Purſuit*; Affliction, an unjuſt and cruel Oppreſſion of Men to Death. There have been ten Perſecutions for the Cauſe of *Chriſtianity*: *Nero* began the firſt, *A. D.* 67; *Domitian* the ſecond, *A. D.* 92; *Trajan* continued the third, *A. D.* 99; *Hadrian* continued the fourth, *A. D.* 124; *Antonine* began the fifth, *A. D.* 178; *Severus* the ſixth, *A. D.* 203; *Maximinus* the ſeventh, *A. D.* 226; *Decius* the eighth, *A. D.* 249; *Valerius* the ninth, *A. D.* 257; and *Dioclefian* the tenth, *A. D.* 303. This held ten Years, and after his Death it was continued by his Succeſſor, 'till *Conſtantine*, the firſt *Chriſtian* Emperor, eſtabliſhed the *Chriſtian* Faith over the World.

Maſs being purg'd and refin'd, he ſhall raiſe a new Heaven and a new Earth, founded in Righteouſneſs, Peace, and Love; which will bring forth Fruits of eternal Joy and Happineſs.

HERE MICHAEL made a Pauſe, and ADAM replied: Bleſt Angel! in what ſhort Compaſs haſt thou given me a ſatisfactory View of all Things, from the Beginning of Time, 'till it ſhall finiſh its Courſe? Beyond which is the great Length of Eternity, whoſe End no Eye can reach! I ſhall leave PARADISE, greatly inſtructed, in great Quietneſs of Mind, and have as much Knowledge as my Nature is capable of receiving; beyond which I was ſo fooliſh as to aſpire! Henceforward, I learn, that it is beſt to obey and love the only GOD, with Fear; to walk, as knowing I am always in his Preſence, always to obſerve his Providence, and have my whole Dependance upon him; who is merciful over all his Works, ſtill overcoming Evil with Good, accompliſhing great Things by ſmall, ſubverting Things of a wordly Nature by Things deem'd weak, and wordly Wiſdom by Simplicity and Meekneſs; that ſuffering for Truth's Sake is Fortitude, the higheſt Victory; and to the Faithful, DEATH ſo ſuffer'd is the Gate of Life: This I am taught by his Example, whom I now acknowledge my ever bleſt REDEEMER!

TO whom the Arch-angel, for the laſt Time, made anſwer: Having learn'd thus much, thou haſt attain'd the Sum of Wiſdom; hope for nothing higher: Though thou kneweſt all the Stars by their Names, and all the Powers of Heaven; all Secrets of the Deep; all the Works of Nature, or of GOD, in Earth, Water, Air, or Fire; or though thou enjoyedſt all the Riches of this World, and rul'd over it as one Empire, only add Deeds anſwerable to thy Knowledge; add Integrity, add Virtue, Patience,

Temperance, and Love, hereafter to be call'd Charity, which is the Soul of all the reſt; then thou wilt not be loth to leave this PARADISE, but ſhalt poſſeſs within thyſelf a PARADISE far happier! ----- Therefore now let us deſcend from this Hill, from whence I have been ſhewing thee and foretelling future Things; for this is exactly the Time that we muſt depart from hence: And ſee! the Guards, which I have encamp'd upon yonder Hill, expect Orders for moving; before whom a flaming Sword waves fiercely round in Signal, that it is Time for me to go. We may ſtay no longer here; do thou go and wake EVE; I have calm'd her Spirit with gentle Dreams, foreboding Good, and have compos'd all her Spirits to meek Submiſſion. At a fit Seaſon, do thou inform her of what thou haſt heard, chiefly what may concern her Faith to know; make her ſenſible of the great Deliverance which is to come, by her Seed, on all MANKIND; (for ſo GOD pronounc'd it, THE SEED OF THE WOMAN) that ſo ye may live all your Days (which will be many) both unanimous in one Faith, though, with Reaſon, ſorrowful for paſt Evils; yet much more joyful in Meditation on the happy End.

CHAP. III.

Michael *leads* Adam *and* Eve *out of* Paradiſe; *the fiery Sword waving behind them, and the Cherubim taking their Station to guard the Place.*

MICHAEL, after this, ſpoke no more to ADAM, but they both deſcended the Hill; ADAM ran before the Angel to the Bower where they had left EVE ſleeping, intending to wake her, as the Angel had bid him; but he found her already

ready riſen from Sleep, and with chearful Words ſhe thus receiv'd him:

I KNOW whither thou went'ſt with the Angel, and from whence thou art return'd; for GOD is alſo with us whilſt we ſleep, and can communicate Knowledge in Dreams, which he hath to me, propitiouſly preſaging ſome great Good, ſince I fell aſleep, wearied with Sorrow and Diſtreſs of Heart; but now I am chear'd; lead on! I ſhall not deſire to make any Delay; to go with thee, makes it as happy as to ſtay here; to ſtay here without thee, as unhappy as to go hence unwillingly: Thou art all Things under Heaven to me, and canſt make all Places alike to me; who art baniſh'd hence, on account of my wilful Tranſgreſſion. Yet this farther Conſolation I carry with me, that though all is loſt by me, ſuch Favour is vouchſaf'd me, unworthy as I am! that by me the promis'd Seed ſhall reſtore all.

So ſpoke our firſt Mother EVE, and ADAM heard her, well pleas'd, but made no Anſwer; for now the Angel was come up to him, and ſtood too near; and from the other Hill the Cherubim all deſcended in bright Array, to take their fix'd Station, gliding as an Evening Miſt does over marſhy Ground. High advanc'd in the Front, blaz'd before them the flaming Sword of GOD, as fierce as a Comet; which with ſultry Heat and Vapours began to parch that temperate Climate: At which the Angel, in either Hand, took our lingering Parents, and led them directly to the Eaſtern Gate; and then, as faſt down the Cliff, to the Plain beneath; after which he immediately diſappear'd from them. They, looking back, beheld all the Eaſtern Side of PARADISE, which had been their happy Seat ſo lately, and ſaw the flaming Sword waving over it; the Gate crouded with Angels dread-

fully arm'd with Fire, and forbidding Entrance. They ſhed ſome natural Tears, but ſoon wip'd them away: The whole World was before them, where to chuſe the Place of their Reſidence, PROVIDENCE was their Guide: And they, Hand in Hand, with ſlow and wandering Steps, took their ſolitary Way through EDEN.

THE END.

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